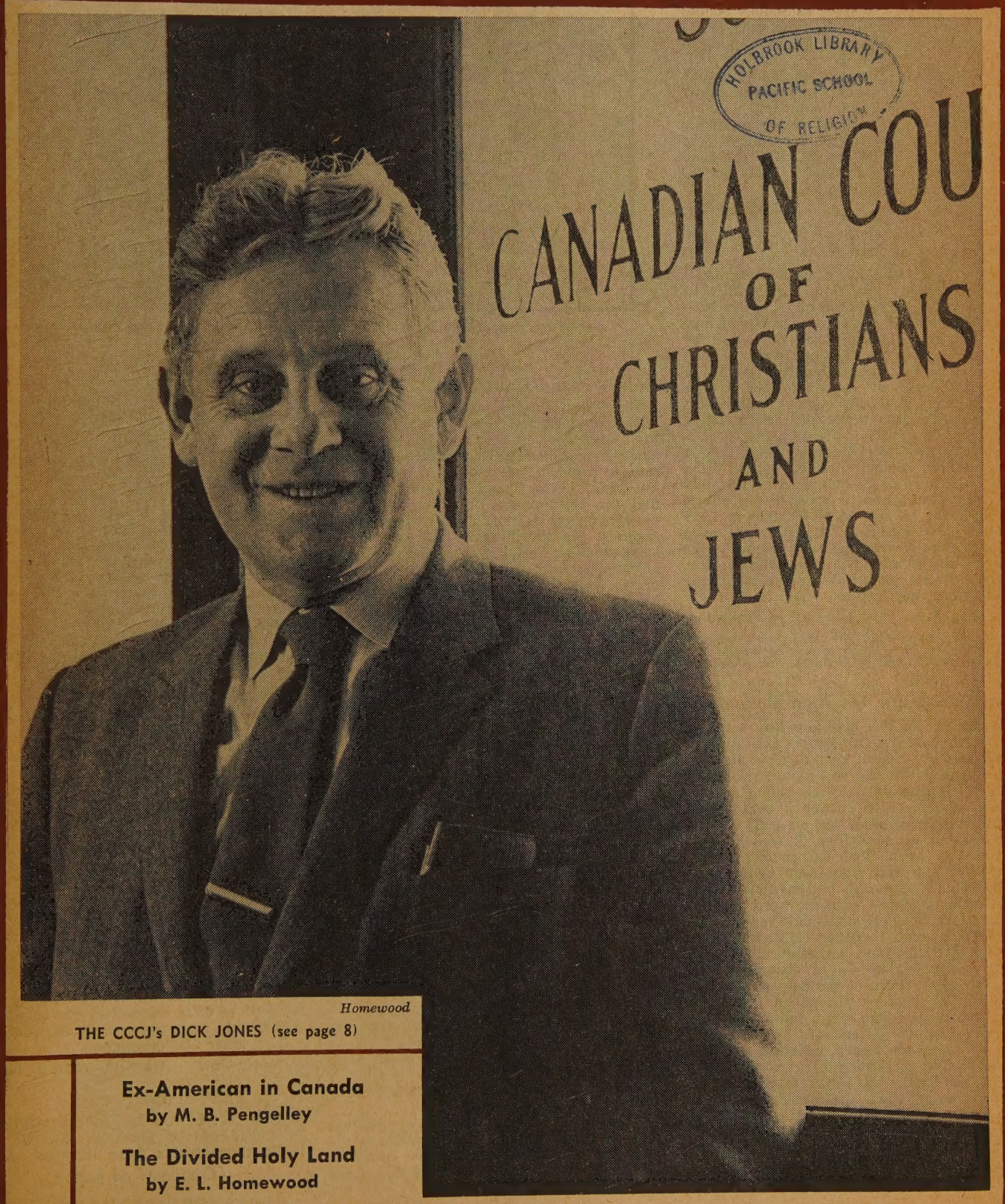
THE UNITED CHURCH

OBSERVER



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Homewood

THE CCCJ's DICK JONES (see page 8)

Ex-American in Canada
by M. B. Pengelley

The Divided Holy Land
by E. L. Homewood

Letters

Smoking in Church

Dear Sir: Noticing the question "Can anyone smoke at a church meeting or while doing church work" in **The Observer,** I am forced to give my views on the subject.

1. I am a fairly heavy smoker and have been since youth.

2. With the exception of the last 15 years I have been continually doing my part in God's work on church boards, committees, etc.

3. For 12 years it was my greatest privilege and pleasure to serve as Sunday School superintendent and in all those years I did not even think of lighting up or smoking in or around God's holy house.

4. Personally I cannot see how anyone can do the Lord's work with a pipe, cigar or cigarette stuck in his mouth.

5. I have always made it a point never to light up in a person's home, unless there are ash trays sitting around. There are no ash trays in the Lord's house. This refers to ministers as well as laymen.

Guelph, Ont. E. J. C. Walker.

Moderator Should Travel

Dear Sir: I would like to endorse wholeheartedly your editorial in the October 15 issue—"Should Travel Abroad." I have been surprised that not **one** reader has commented on your splendid suggestion of a visit by the moderator to one or more of our overseas mission fields. Surely it would be a great source of encouragement to our missionaries. It might prompt a return visit from one of the heads of the "Younger Churches."

Such a visit would express (and I hope increase) our concern for this vital but often neglected function of our church. Certainly it would give a needed boost to our efforts to raise for M and M $8,000,000 in 1959 and $10,000,000 in 1960. It might even persuade the powers that be to grant a larger slice of the M and M dollar to the overseas mission work, of which so many people think when they give to M and M.

Marsden, Sask. (Rev.) J. A. Kirkwood.

Ed. We understand the Moderator's advisory committee has advised him to visit Africa and it is expected that he will go to Angola and Rhodesia.

An Answer for Question Box

Dear Sir: In **The Question Box** a reader asks: "I heard a radio preacher from Michigan say that if you didn't believe in the literal virgin birth you couldn't be saved. Why?" Instead of your misleading answer, I will undertake to answer it as I see it. The Michigan minister was perfectly correct. First of all we read John 3: 16—"God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish but have everlasting life." Do you know what the word begotten means? Here is my dictionary answer:

Begat or begot, begotten (1) becoming the father of (2) cause to be; produce. Now do you understand this word "begotten Son" means he was born as the **Son of God** and the Virgin Mary as all humans are born, not created as Adam was a full-grown man. Read 1 Cor. 15: 45 and 47. The text John 3: 16 says whosoever **believeth in Him** should have everlasting life. . .

Do not slander the U.S.A. ministers. They are trying to save the world instead of deceiving people. I fear their blood will be on your head. . . Please print this letter. I know you won't dare to.

North Hatley, Que. (Miss) Alice MacRae.

"Have you noticed how Sunday School attendance has increased since they built the curling rink down the street?"

Refugees and Canada

Dear Sir: In his excellent article on Palestine's refugees in the January 1 issue, Mr. Homewood states that "emigration is not a significant factor in settlement of the refugee problem," that only 353 emigrated last year, 33 to Canada. I am convinced that the chief reason for these low emigration figures is not, as Mr. Homewood suggests, the unwillingness of refugees to leave the Near East, but rather the reluctance of countries with ample resources to receive them. When I was in Egypt and Jordan last March, I had opportunities of talking to members of the Near East Christian Council —the council responsible for channelling contributions from many churches for the relief of Palestinian refugees. I asked one prominent member of that committee, "What, in your opinion, percentage of the jobless refugees would be willing to immigrate to a country like Canada if that country would admit all healthy refugees, and if loans were provided to pay for their passage?" His answer was, "Approximately 99 per cent." If this estimate is accurate, there is something basically wrong with Canada's immigration policy when only 33 Arab refugees are admitted in one year, and as a patriotic Canadian and a Christian I am frankly ashamed of that policy. The time is surely ripe for the churches of Canada to urge the adoption of an immigration policy which is fair to all races.

New College Residence,
Edinburgh, (Rev.) Donald A. McKenzie.
Scotland.

Train Those Laymen

Dear Sir: This question of the Lay Preacher as against the Ordained Minister is one that has given rise to much soul-searching on my part since I became a Lay-missionary for our church in the Stony Reserve at Morley.

I feel that the only satisfactory solution is the Lay-man who seeks to proclaim the word of God effectively must be educated. There is no doubt in my mind that Jesus was educated and trained well in the cus of His day. His easy references to the Testament . . . indicate long hours of st . . . He trained the disciples for their G works. . .

The Lay-preachers I have discu this with have expressed similar feeli Regardless of the many difficulties, I can consider myself a faithful servant in House of the Lord, until I have acqu the best possible education.

I have often thought that the Holy B is a trusty tool in the hands of a wil servant, but history reveals that it become a dangerous weapon in the ha of the untrained. My prayer is that we members of one of the leading churches seek the means to provide better light the "city that is built on the hill". . .

McDougall Indian Mission,
Morley, Alta. Roy Sm

More Than Money

Dear Sir: The pros and cons of a pro sionally conducted financial campaign s to be constantly debated. Our congrega has had two such campaigns through Wells Organizations of Canada. I am w ing to say that, in my opinion, the spiri benefits equal or surpass the visible, finan benefits.

Our church has experienced a enthusiasm and energy since the can proved "it could be done" . . . It ope up the Biblical truth that Christians ar "covenanted people" and hence a "pled people". . . Through the canvass, a host men and women, hitherto unknown, ca forward to offer themselves for active p ticipation in the programme of the church

This letter was unsolicited.

Toronto, Ont. (Rev.) Gordon C. Hun

Keep That Manse

Dear Sir: I wonder if those wanting "Get Rid of the Furnished Manse" h really thought this thing through. At

(*Continued on page* 4)

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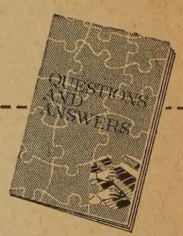

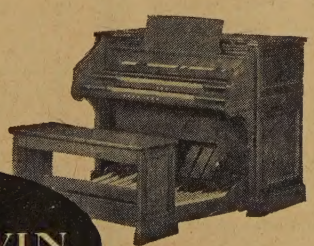

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LETTERS

(*Continued from page 2*)

end of 10 years, I ask you, what would the so-called "Assets" amount to in "adjusting ministers' salaries" outside the "manse" proper?

Manse committees get a certain pleasure in serving, and as no two people have identical tastes—what of it? The moving of heavy furniture is wearing and destructive. . . . As the "manse" is the property of the church, why not continue to permit the church members to look after the upkeep and the furnishings, outside the minister's family's personal treasures and articles of artistic refinement. The Presbytery might discuss the situation, but make sure there is a goodly representation of women present.

Vancouver, B.C. Mrs. E. A. McLean.

A Good Hot Meal

Dear Sir: . . . I once dressed in old ragged clothes and went to a downtown mission, just curious to see how our donations are used. Along with a score of other disreputable males I waited at the east door till it opened. We were greeted with warm friendliness and ushered to the tables, no questions asked of anyone. "We haven't too much but you're entirely welcome." Grace by the lady in charge! Not a sumptuous meal but plenty of good soup, tea and coffee, and "God bless and keep you, my friend, come again when in need." We all left there feeling much warmer inside.

One might wonder how many of our affluent members invited a hungry, needy person or family into our homes for Christmas or New Year's dinner, or what effort we made to find such? There seems to be something lacking, somehow. There sh be more missions and fewer churches locked doors. . .

Toronto, Ont. Bert Rich

Unconvincing Editorial

Dear Sir: Your editorial on the doc of the Holy Trinity left me totally un vinced of any new ground turned by of providing a satisfying rational explan of this church creed in which God is ext as having a three-fold entity in human It is firmly believed that for the maj of worshippers, the doctrine presents less cause for doubt than certain church dogmas. Even without benefit o extensive theological training the ave well-informed church member realizes this doctrine, which tries to explain in the fullness of God's nature and great was framed and phrased in a very diffe age, when human thought, learning ideas about life were different from Surely, the all-important matter in de with the doctrine of the Holy Trinity, or other established Christian teaching is the presence of God and not a definitio doctrine about God is the all-impor truth. Whether one accepts literally triune explanation of God as propou by our church or not, only a personal b in God's reality brings light out of dark and overcomes sin in our human lives.

Doncaster, Ont. F. R. Fl

Big Meals and No Church

Dear Sir: I read the report about Ch mas and New Year's Eve services. Tho a Canadian now, I saw life in Holland, I have never been able to get used to fact that people who are surprisingly fait in attending church all through the yea Canada settle down for big meals and church at all on the birthday of our Sav and at the time of the passing of a y The Dutch people flock to the church Christmastime, and repeat for New Y Eve, and even New Year's morning. Foll ing the solemn service on New Year's during which often the names are read of members who were called to hi service, the congregation remains stan following the benediction and, unrehear sings the blessing of Psalm 134 to t minister: May the blessing of the L descend upon Thee, His favour from Z shine upon Thee. . . The minister pr and thanks the congregation. A sol people see a year sink away into eter knowing they will have to appear be God to be judged for that year. . .

Locally we had a well-attended C munion service on Christmas Eve, as as a service on Christmas Day. Some pe had come from other communities sin to go to church on Christmas Day, wh their local church remained closed. family came nine miles. We had a ser at 8 p.m. on New Year's Eve as well.

Kingston, Ont. (Rev.) K. T. Sm

The Diversity of Orders

Dear Sir: Candidates for the Uni Church Ministry in Arts at Bishop's Uni city are undertaking a project of study the different orders of services used United Churches across the country. We particularly interested in determining extent of the diversity of orders of ser and the part the **Book of Order** has pla in the order of morning worship.

We would be grateful if Churches wo help us in this project by sending a copy the Church bulletin, showing the order service used, to us at Box 172, Bish University, Lennoxville, Quebec.

David S. Fearon. Barrie A. Wils

Grover Livingstone comments on:

The Simultaneous Communion

"SIMULTANEOUS COMMUNION" is a phrase used to describe partaking of the elements at the same moment—retaining them until all are served and then partaking together. Some like it well. Some criticize it vigorously. The critics have spoken so frequently that at last it may be time for someone to say why some of us love the "simultaneous communion." The answer is, we find it to be an experience of fellowship.

It is well known that to sing together and to pray together are not acts of solitary devotion but of fellowship. Just so, to some of us it seems appropriate and inspiring to partake together, because this also is fellowship. If some or most want to use another method, by all means do so. And the Lord bless you in it. But some of us love that in the service we experience this high moment together.

Then, what is wrong with it? It has actually been said of the period of waiting to partake together, and notice that I quote, "Few communicants use this period for individual prayer and fellowship with Christ." Who could possibly know the thoughts that are in another's heart in that period? It need hardly be said that one's thoughts may go wrong with any method but it is not inherent in the method and some who do know the thoughts within themselves report earnestly that they do remember and love the moment of the common participation. That does not seem to me to be something to be laughed at. Yet ridicule has been a way of dealing with "simultaneous communion."

For example, a distinguished preacher likened the simultaneous act to "Saluting the Flag." Another wrote some time ago in **The Observer,** "It is like acting on a signal." If one wants to talk of it in that way, announcing a hymn is a signal. "Let us pray" is a signal. But the term was used in ridicule.

But what seems the most formidable argument against the "simultaneous communion" is, that it is called "not catholic," that is, not universal, does not have the sanction of long usage by all or nearly all the churches. Well, is there any communion practice at all that can meet that requirement? The first communion was held at night. Now, most churches hold it in the morning. Are they wrong?

Diversity, not uniformity, is what we find in the communion practice of the churches. Some communicants go up to the rail and are served. Some remain in their seats and are served. Some serve elders and minister before the congregation. Some serve them after the congregation. Some churches use unfermented grape juice and some use fermented wine. We have known of a bishop who required the wine to have a specific alcoholic content or it was not a valid communion. Some say it is communion only if it is from the hand of one who has been episcopically ordained. The reformed churches have a quite different view. Is there any communion practice for which we can invoke the authority of uniformity? Perhaps there is, but there are so many ways for which we cannot that it makes us think that we do not need such authority at all.

Ritual correctness—if there is any virtue in it, many of us remain unconvinced of it. Why should we rule out new insights or new understanding? There is such a thing as creative development. Some of our now established communion practices are the result of a development. We hold communion in the morning because it became more convenient to do so.

For long the churches used the common cup and then the individual communion glasses came in as a sanitary practice because we had become very conscious of germs. That was somewhere about the turn of the century. It is here to stay and no argument about catholicity can change it. And the individual glasses made possible the "simultaneous communion." They could not all retain the wine and partake together when there was only one cup. "Simultaneous communion" was a spontaneous act emerging in different churches. It could symbolize the fellowship of the communicating members.

If you like to observe communion another way, its grace will not depend on any method by which it is observed. But some of us feel: We sing together and we pray together, and now, since at last we can, let us partake together, for that does have in it the meaning of fellowship.

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OBSERVER

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contents

Page

orials 6
Pope's Invitation 7
Ex-American Crusader in Canada 8
y Missionaries Go Back 11
Divided Holy Land 12
d Your Own Business and Leave God's
ffairs to God 15
ort and Opinion 16
r Family 18
stion Box 20
ks 22
ut People and Places 26

Miss Amy Schauffler

IN THE NEXT ISSUE

Angola's Means School
By MARJORIE MACDONALD

Canada's Courts
By M. B. PENGELLEY

Observations

TWO REACTIONS FOLLOWED the publishing of Mr. Pengelley's article, "Why Churches Burn!" A firm which manufactures automatic fire alarms sent a man around to the office to arrange for reprints to send to poor church people in other denominations who hadn't read the piece. And a Presbyterian layman, who had received the paper from a United Church friend, hustled down to the basement of the Kirk the other night to look for the fire hazards mentioned. We haven't yet had any invitation to lunch from fire insurance companies but we are certainly expecting some.

* * * * *

• WE HAVE A STORY COMING up by a Roman Catholic writer on the seven virtues of Protestants. It has appeared in *Information* and *Our Sunday Visitor,* good Catholic church papers, and we have permission to reprint. One thing author William Whalen likes about Protestant churches is their friendliness. He tells of a Catholic who went to Mass in St. Patrick's and forgot to take his hat off. An usher hustled over to the pew to speak to him about it. The absent-minded worshipper was so pleased that he stuck out his hand and smiled broadly while saying, "I've been coming here for years and no one ever spoke to me before."

* * * * *

• CHURCH PAPERS IN CANADA are enjoying a good season. The revival—not so much of religion, but of interest in religion—is being reflected in increased circulation and readership. *The Presbyterian Record, The Canadian Baptist* and several others have moved along in the trend.

THE CANADIAN CHURCHMAN, national paper of the Anglican Church in Canada, has been working on plans for several years to make alterations designed to capture the interest of its lay people. Last month it changed from a slick-paper twice-monthly with a 7,000 circulation to a monthly tabloid, and adopted a new system of promotion in co-operation with some 16 diocesan Anglican publications.

THE FIRST ISSUE went to 275,000 Anglican homes, and new Editor A. G. Baker is hopeful eventual paid circulation may settle at over the quarter million mark. The Anglican Church is subsidizing the publication to the tune of $62,000 a year.

THE CANADIAN BAPTIST, whose every-family-plan has helped it to climb to nearly 20,000 circulation, is celebrating its 100th anniversary. Editor Harold Trinier has written a book, *A Century of Progress,* outlining its history. We don't know whether it's part of anniversary celebrations or not, but Mr. Trinier has left for a tour of nine South American countries on the invitation of, and with the Secretary of the Baptist World Alliance. He will report on Baptist work in South America and help plan for and publicize the Baptist World Congress scheduled for 1960 in Rio de Janeiro.

* * * * *

• AS FOR BOOKS, two new ones from Miss Macdonald's department we commend highly. We're partial to anything African these times, and *The Lost World of the Kalahari* by Laurens van Der Post tells a lovely story of a safari into the great desert of South West Africa in search of nearly extinct Bushmen. It's recommended as background reading for "Africa Year" mission study coming up . . . we recommend it, too, for just plain pleasure. It may be a wee bit discouraging at first but the pace picks up, long before they find the Bushmen sucking moisture from the desert sands. (Clarke, Irwin and Co., Toronto. $3.95.)

Brave New World came from Aldous Huxley's pen to startle the clichéd thinking of a between-the-wars generation. Now after many a summer and many another brilliant line, Huxley has *A Brave New World Revisited.* (Toronto: Clarke, Irwin. $3.50.) The new book is no fantasy, but a straightforward, readable yet scholarly analysis of what is happening to the people of the world we live in. Already we have been quoting from Huxley in comments on the population explosion and hunger in the countries where DDT, public health and missionary doctors mean more babies live and less food to go around. Another threat—to democracy, freedom and the west, is more sinister—liberty-destroying propaganda through the mass media, aimed at a people whose IQ is going down. It's full of facts the Christian should know. Huxley hasn't neat answers either, but he destroys some of the answers we've been getting.

Editorial

Unity and the Pope

WE are grateful to His Holiness for calling an Ecumenical Council or Conference to which non-Romans may be invited. If Protestants are included they should accept.

We would point out however, courteously, that there have been several Ecumenical Councils in recent years to which Catholics have been invited. They sent observers to Amsterdam in 1948, but the late Cardinal Stritch forbade the attendance of Roman Catholics even as observers at Evanston in 1954. There will be another Assembly of the World Council in Ceylon in 1961 and Roman Catholics we assume will still be welcome.

FLAGS AND NATIONAL ANTHEMS

WE cannot share the enthusiasm of those who clamour for a distinctive Canadian flag or wish to substitute "O Canada" for the National Anthem.

It is a mark of maturity to enjoy membership within the Commonwealth under the same Sovereign, the same flag, and singing the same song as the mother country. However, grown-up Canadians aren't likely to lose sleep if the Red Ensign flies in front of Provincial Houses of Parliament, the Tricolour of France still waves in the villages of Eastern Quebec, and native sons in Ontario sing a popular English translation of "O Canada."

What should be understood, however, by those who may be impressed by the claims of "O Canada" as a national song is that it is just as unsuitable for Protestants in Alberta as "God Save the Queen" seems to be to some citizens of Rimouski. At least in the version usually sung so splendidly by the French Canadian people! Perhaps it should be said that 220 years ago "God Save our Noble King" was a popular song in England partly because it appealed to the anti-Papal sentiments of the time.

"O Canada" was written by the Honourable Judge Routhier and first sung at a meeting of the Roman Catholic Congress in Quebec in 1880. It is a song of French Canadian nationalism, and versions usually sung in English are far from precise translations of the original French.

Most non-French Canadians would welcome another national song in addition to "God Save the Queen" if it really reflected our basic unity. One requirement of such a song is that it may be sung with verve in both French and English. But to be honest with each other it should say the same thing in each of the Canadian languages. "O Canada" as we sing it doesn't.

One thing we would like to see, while enthusiasts on both sides of these arguments play at rushing to the ramparts, is a good celebration this year of the two hundredth anniversary of the battle of the Plains of Abraham. We have reached the time in our history when French Canadian and English Canadian may together celebrate such events without rancour.

All of us can honour the courage of both Montca and Wolfe, and remember the tragedy of their deaths 1759. We can be grateful for the contribution of b French and English, and thankful for two centuries peaceful living together.

NOT A GOOD IDEA

THE American Methodists following the great traditi of Methodism are stepping up their work in hig education. Last year they increased their support of th college by a million and a quarter dollars and contribu nearly $8½ million to colleges and seminaries.

In addition the colleges have the interest on $4 million in endowments. Over $1 million was given to theological colleges and seminaries.

In comparison with this, United Church contributi to three Universities, eight theological colleges and ot educational institutions of $203,000 last year seems rat meagre. It does reflect substantial improvement and colleges have done remarkably well with such small gra Some of them have a feeling they aren't being given help they need to do their work.

There is no more important work in the church th the training of its able young people, especially its c didates for the ministry, and 1959 has a record enrollm in college, university and training school for women.

That is why it is startling to hear discussed in rat influential places the suggestion that the Board of Colle and Secondary Schools might be able to get along with a full-time successor to the late Dr. W. Harold You This was tried before without success. And following appointment in 1947 Dr. Young carried a heavy load committee work outside his own department.

It is thought that these extras—chaplaincy, reuni overseas relief, and so on, might be handled by othe This is a good idea, for they were loaded on Dr. You not because of his office but because of his ability.

Recruiting itself seems to go well with Colleg although it requires strong support from every departme board, minister and layman. Surely the United Chu learned its lesson well when it neglected recruiting twenty years following union. We have more men train for the ministry now than ever before, but the Uni Church is going to continue to expand and recruiting a training ministers needs top priority. It would be fa economy to do other than secure quickly the strongest a ablest man available for this position.

LENT

NEWCOMERS to the United Church from Anglic Catholic or other churches are troubled sometim by the indifference to the church year. Pentecost is so times forgotten, Epiphany overlooked, Advent igno and only a respectful nod given to Lent. However, L which begins this week has begun to establish itself our worship, not with customs of eating fish, abstain from chocolate, but in study, prayer and diligent atte ance at the services of common worship.

OBSERVER
FEBRUARY 15, 1959

n Editorial Guest comments on

THE POPE'S INVITATION

By CLARIS EDWIN SILCOX

HE announcement from Rome that Pope John XXIII may summon a "council" at which "Christian Unity" be a major theme has undoubtedly red the minds and hearts of Christians world over. Naturally, there has been, will continue to be great caution in comments of Christian leaders in the -Roman world until the proposal has n set forth in greater detail. More ormation is needed as to the objective, content, the personnel who may be ited, the method of organization for ordinate commissions for special studies, further, as to the basic problem of ether this purports to be an "ecumenical ncil" as such, or merely a conference of ristian forces.

Some have suggested that the Pope is, haps, primarily interested in getting the stern Orthodox and the Roman comnions together again; that he aims to the Great Schism created on July 16, 4. On that day, the papal legate at nstantinople laid on the altar of the urch of St. Sophia the formal sentence excommunication repudiating 11 evil trines and practices of the Patriarch chael and his supporters, anathematizing m together with a number of specified esies and also "with the devil and his els. Amen! Amen! Amen!" Whether t is the primary interest of the papacy present remains to be seen. But no one does not know something of the ory of that period can fully understand present cleavage between the East and West. That was the foundation on ch was later erected the claim of scow to be the "third Rome."

Is It a Council?

f the gathering is to be primarily a nan Catholic council, with non-Romans ted to sit in only as observers, the tation, if and when sent out, may be y general. It will hardly be possible for Pope not to recognize the growing status he World Council of Churches since it sists at present of official representatives n no less than 175 communions, includ- the Lutheran, Anglican, Reformed and y other Protestant communions, and several of the Eastern Orthodox allied churches. But the World Council of Churches could not refuse to send "observers" to such a Council, even if such delegates might have no right to vote or to participate in discussions or decisions. For the World Council of Churches itself has invited the Roman Catholic Church to send observers to some of its previous assemblies. Sometimes, that invitation was accepted; sometimes it was only acknowledged and declined — wisely or unwisely. But nothing will be lost and much may be gained if the non-Roman communions, if invited, do send observers to such a Council. This would be true, even if the main objective may seem to be the larger organic reunion of Christian forces on a basis of "Come home, and all will be forgiven."

There is no likelihood that any council or conference with such an objective would succeed. Much spadework must be done before even the foundations for such a reunited Christendom could be laid. But the presence of such observers would at least serve to emphasize the great difficulties in the way.

Or Is It a Conference?

On the other hand, if the gathering is to be a "conference" of the Christian forces of the world to bear witness by stating or restating the basic principles of Christian thought and morality, and to approximate a kind of united front *vis-à-vis* the cold war and the immensely difficult ethical questions posed by the possibility of a hot war, then there is everything to be gained. In such a process, a new beginning might be made looking forward to the possibility of a more organic unity in the future. A special commission, charged to consider the major problems which such an objective would have to face, might even emerge from the gathering.

But it is high time for Christians of various kinds to get together now, since the world is distraught and confused, due to the lack of an internationally accepted *ethos* which should govern the relations of nations and provide a bedrock for any effective corpus of international law which might later be created and made effective. Without such an *ethos,* generally accepted in the so-called Christian West and challenging the entire non-Christian world, there is little hope of establishing world government, international law, political stability in the new-arising nations, or economic stability anywhere. Without it, our political leaders must continue to engage in horse-trading since, it is said, "politics is the art of the possible"; without it, our economic leaders will fail in their efforts to find the funds necessary to provide stability for those countries seeking, in their innocence and optimism, to raise the standard of living the world over. Nor is it enough to draw up high-sounding declarations of human rights—the preamble to the constitution of Cuba approved in 1901 had 37 such articles—unless at the same time we challenge mankind with declarations of correlative responsibilities.

Not Binding on Papacy!

But even with limited objectives, such a conference, despite the difficulties involved, would be desirable. It would be a new form of summit conference. Its findings, if any, could hardly bind the communions represented. In Roman theory, even the findings of the historic ecumenical councils were not regarded as binding until approved by the papacy. But the general discussion would indicate a direction of thought towards the things that belong unto that peace which the world so surely seeks.

Such a conference would have to be prepared with the greatest care. If it were clear that the personnel invited would be overwhelmingly stacked with Roman Catholic dignitaries, it would be suspected at the outset. Again, a preliminary agenda would have to be drawn up in consultation with those recognized to speak for the various communions, and then only approved. This agenda, once approved, would necessitate the formation of a number of special commissions which would study specific aspects of the problems proposed. They would have to hold separate meetings long before the general assembly, and have tentative reports ready for the assembly itself to consider when it met. Most of such commissions would also have to have joint chairmen and joint rapporteurs, representing at least both the Roman communions and the World Council of Churches. The assembly itself would have to continue for a considerable time—

(*Continued on page* 30)

Toronto Telegram

Mr. Jones (centre) receives Brotherhood Award from the men of Beth Sholom Synagogue, Toronto

In his younger years Dick Jones travelled the world in search of adventure—and shocked Americans with his unorthodox ministerial manners—now he wanders across Canada in a crusade against bigotry, prejudice

By M. B. PENGELLEY

Th

CANADA'S front-line crusader against racial and religi intolerance is a craggy-jawed ex-American with a flair showmanship and a genius for organization. As Execut Director of the Canadian Council of Christians and Jews, Rev. Richard D. Jones holds the strings of a $150,000 ann budget which goes out across the country to help beat do the prickly spikes of prejudice.

As a young man he trundled across Persia with the l Richard Haliburton, and sailed to the Orient on a Norweg freighter. He slashed his way 100 miles through the Siam jungle at the age of 24, living for a week on nothing but bana and rice. He pan-handled on the New York Bowery to see w it would be like to live on the wrong side of the tracks, a while minister of Grace Methodist Church in Kearny, N.J., took to preaching summertime sermons in his shirt sleeves.

Now 53, and a naturalized Canadian citizen, Jones still ke up the same chaotic pace that characterized him 20 years a when he took his wife on a 7,000-mile jaunt through Eur in the sidecar of his motorcycle.

He gets up at 5 a.m., in order to be at his downtown Toro office by six and usually doesn't see home again until midnig Sometimes, instead of driving out to the suburbs after a l meeting, he will curl up on the couch in his Yonge Street off and sleep there overnight. A fear of too little time to get t much done haunts him like a perpetual bad dream—so mu so that he will gulp down his lunch double quick in order hurry back to his merry-go-round of 'phone calls, intervie and conferences.

By now, his wife Betty is well conditioned to her husban erratic and unpredictable comings and goings, but Jones hims sometimes resolves that in fairness to his children, he m spend more time around the house.

But something always seems to come up. Currently, it the Canadian Council of Christian and Jews' annually-sponso Brotherhood Week being held from coast to coast betwe February 15 to 22. During those seven days Jones will spe a scheduled 21 times—exactly three times a day.

Helping him handle the hundreds of meetings and foru that will be held during the special week, is a carefully cho team of 100 prominent people, all of whom will share the spee making chores. Among them are such distinguished Canadia as the Hon. Ellen Fairclough, Lady Eaton, Dr. Charles H. Be co-discoverer of insulin, Rhys Sale of Canadian Ford, and t Hon. Paul Martin. Their theme, as that of the CCCJ, genera is summed up in the well-known Golden Rule: Do unto oth as you would have them do to you.

$6 a Plate

In addition to Brotherhood Week, the Council sponsors h a dozen big dinner gatherings each year in various parts of t country to which are invited influential men and women fr all walks of life. The most posh affair of all is the annual din each fall of the 100-member Board of Directors of the CC Guests are invited at $6 a plate and the menu includes cav and all the trimmings. Jones, who makes a generous effor keep himself out of the limelight, turns up neatly fitted formal attire, with stiff collar and tails.

But pleasant as he finds it to dine with kings, he has nev quite rid himself of a boyhood yearning to pull off his form and don an old shirt and trousers and go places.

Such an opportunity presented itself last year when found himself with an appointment to address the Automot Transport Association: how could he talk to a group of tru drivers if he didn't know anything about their business?

x-American Crusader in Canada

ick Jones' view there was only one thing to do, and he did it. e pulled on a truck driver's outfit and took a 1,500-mile trip Winnipeg, picking up as much trucker's slang as he could d getting the feel of the road.

Twelve years ago when the tufty-haired preacher left his ethodist church in Kearny to come to Canada, the Newark *nday Call* reported: "Rev. Richard Jones Leaving to Fight gotry in Canada."

A few months later when he was looking over the Toronto burbs for a house he saw a sign that said "Bungalow for sale." e knocked on the door and the man inside gave a price that as about $2,000 below what he expected. "What's the catch," ked Jones, "is there a leak in the roof or does the rain come the cellar?"

It turned out that an offer to purchase had already been cepted from a Jewish man but the neighbours didn't want m and the owner persuaded the Jew to take back his deposit. ut here he was faced with having to get his house sold in two eeks—so he was knocking $2,000 off his price.

"If that's the case," said Jones, "I don't want to live anyhere near your Nazi neighbours either!"

Tolerant Canada

Generally speaking, Canada is not known as a country where ce prejudice flourishes. Even the basic division of Frenchpeaking and English-speaking peoples is not regarded in the me category with "the Negro problem" in South Africa or the uthern United States. Indeed, recent awakenings of nationalism many other parts of the world are looked on as much more nsitive to future trouble than anything existing in Canada.

Nevertheless, if you look, thinks Jones, you are bound to id both racial and religious prejudice—even in Canada! He inks of Dresden, Ont., where one-fifth of the population is egro and the lid is apt to blow off whenever a spark is ignited. e thinks of last summer's uprisings in Prince Rupert, B.C., hen steel-helmeted R.C.M.P. officers battled with "the Indian roblem" and the Mayor was called out twice to read the riot t amid showers of stones, sticks and bottles to 800 demonrators. He thinks of the way Japanese Canadians were treated uring World War II, and of the rumblings of discontent that followed the Immigration Department's admission of thousands of Displaced Persons from Europe. A few weeks after Jones first came to Toronto, a Yonge Street storekeeper told him, "It's not a bad city but there are too many foreigners coming here!"

On the other hand the country is relatively free of violence in connection with racial and religious discrimination. No temples have been burned down, no churches blown up, no people lynched. Yet a large portion of Jones' time is taken up with playing employment officer to people who don't happen to have white skins. "How many firms are willing to hire Negro salesmen," he asks, "to sell candy, cars, or insurance to white people? I can get a Negro a job as a porter on the railroad, but how successful do you suppose I'd be if I suddenly had to find positions in business for a hundred Negro applicants?"

"It's up to the Negro"

"Such help is fine, but this employment situation isn't entirely the fault of the white population," says William White, a well-known Toronto Negro, who is personnel manager of a large Toronto factory and a past president of the Golden Mile Kiwanis club. "If Negroes expect to be treated differently they will be," he says. "It is up to the Negro to get himself out of the state of mind where he feels himself inferior. Only then will white people begin to recognize him on his merits as an individual and not as one with a different coloured skin."

Although Jones doesn't agree, he is ready enough to concede that the primary problem facing the CCCJ and other groups battling prejudice is to find a formula that will do more good than ill. When the CCCJ is criticized—as it often is—for not becoming publicly involved in actual cases of discrimination as they crop up, Jones retorts: "The real test of accomplishment is not whether you get yourself on one side and make everybody on the other side mad, but whether by sitting down and talking things out, you can bring about a settlement."

However, Rabbi Abraham Feinberg, of Holy Blossom Temple, Toronto, criticizes the CCCJ for not going far enough. As one of the founders of the council, he sees it as having slipped into a sea of secularism, big financing, and paper work, whereas, as

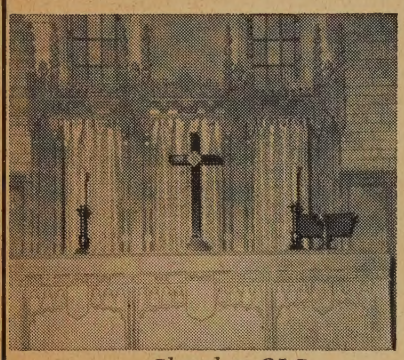
(*Continued on page 24*)

Dick Jones loves to travel, and 21 years ago he took his wife on a 10-week motorcycle trip through Germany

Homewood

He still does a lot of travelling, usually by more conventional conveyances, but has plenty of time behind the desk

Physics at Alma



Chapel at OLC

Ballet at Balmoral

your daughter's educatio

As the role of the woman in modern society becom more complex and more demanding, so a gi education requires more careful evaluation and pl ning. She is expected to give leadership in chu and community life; to share, from choice or necess some of the financial obligations of the home, addition to her primary role as a mother and hon maker.

How important for our daughters to know and app ciate their rich heritage, to equip themselves w knowledge and skills, to understand, cherish a uphold the Christian way of life.

A good school should provide an opportunity for pupils to develop mentally, physically, cultura socially and spiritually. These church colleges prov this opportunity for your daughters.

Balmoral Hall, Winnipeg, Man.

Balmoral Hall is jointly governed by the United and Anglican Churches. It was establis in 1950, an amalgamation of Rupert's Land School founded in 1901 as Havergal Colle and Riverbend School established in 1929. From these two it inherited a half-centu tradition of high academic standard and this tradition of sound scholarship continues be the school's aim.

There are classes for day pupils from Kindergarten to Grade XII, and for residence pu from Grade IV to Grade XII. In addition to the required academic subjects, classes given in art, music, dramatics, physical training, dancing, games, and swimming. Th is ample space for summer and winter games.

For prospectus and application form, write:

MISS G. MURRELL - WRIGHT, *Head Mistress,*
Balmoral Hall, Winnipeg, Man.

Ontario Ladies' College, Whitby, Ont.

Founded by the Methodist Church in 1878, OLC has grown over the years until it is now one of the finest girls' schools in the country. There is accommodation for 130 students in residence, and facilities include bright classrooms, swimming pool, infirmary, chapel, athletic field, tennis court, ice arena and tobogganing site. There are several student organizations for extra-curricular activities.

Classes for Grades VI to XIII, divided into Junior, Intermediate and Senior Schools. Special courses in music (piano, organ, voice, violin, theory of music and composition), art, speech, arts and drama, ballet.

For prospectus and application form, write:

DR. S. L. OSBORNE, *Principal,*
Ontario Ladies' College, Whitby, Ontario

Alma College, St. Thomas, Ont.

Founded over 80 years ago by Bishop Carman and a gr of Methodists from St. Thomas and Elgin County, Alma grown through the years and adjusted its courses to meet changing needs of the times. As is fitting in a church sch the chapel is the focal point of the life of staff and stude Art and music are stressed, and a new music building soon be opened. A gymnasium, swimming pool, and outd playing fields provide facilities for an active physical educat programme.

There are classes for Grades VIII to XIII, including c mercial, music, art, and dramatics.

For prospectus and application form, write:

MRS. STEELE SIFTON, *Principal,*
Alma College, St. Thomas, Ontario

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Dr. G. H. Villett, Principal

MOUNT ROYAL COLLEGE,
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(Co-Ed) Engineering, High School, Commercial, Music
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STANSTEAD COLLEGE,
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(Boys) Grades IV-XII, Commercial, Music
Mr. W. K. Molson, Principal

UNITED CHURCH COLLEGE,
St. John's, Nfld.
(Co-Ed) Kindergarten - Grade XI, Commercial, Music, Art
Mr. Sherburne G. McCurdy, Princip

UNITED COLLEGE (Collegiate Di
Winnipeg, Man.
(Co-Ed) Grades IX-XII
Mr. Lorne Tomlinson, Dean

Frank Muir tells

Why Missionaries Go Back!

CHURCH and non-church people are asking pertinent questions of missionaries, forcing us to think deeply and swer honestly. As a result usually we e convinced that we need to hurry back the mission field.

My neighbour from the fourth concession rust a sinewy hand through the crowd istered around the church door and asped mine.

"How are things down there now?" Most folk are like my friend and refer to mission field as "down there.")

Thinking this merely a form of greeting managed to slip in a modest, "fine, anks," before he followed with another: "Do those people make good Christians?" I concluded this was about the same as king if the sunset makes a good picture, d answered, "Why yes, of course." Happning to glance through the open door of e church however, I noticed that some rk clouds had already blotted out any nset there might have been that evening. "Do they like their own religion as much ours?" he challenged.

Indeed I felt challenged and thought it is about time I gave him a little more an I had given him. But I knew the urch door wasn't the place, with a dozen nds waiting to grasp mine.

If only I could have had the whole congation back for another hour, instead giving only favourable reports, I might ve had the courage to give the whole cture, including the unfavourable aspects. od only knows how the work has suffered cause we suppose all reports must be vourable reports. Missionaries are just e everybody else, we hate people to think are discouraged.

Things Aren't Fine

People are asking serious questions and ey should have something better than ne, thanks." "Things" are far from ing "Fine" on any mission field. This is t to say there are no bright spots. We ould rejoice that there is a church now all the fields, and we should note that ch one has some special highlight. For stance, there is scholarship in India, urage in China, lay evangelism in Japan, number of new schools in the West dies, growing indigenous spirit in Africa, d last but far from least, a record-break- number of new converts in Brazil, spite opposition.

But more must be said. We are shocked know that three-quarters of the people the world are undernourished. Spiritually eaking, there is a famine abroad. In some untries, less than one-half of one per cent. are Christians receiving "The Bread of Life." In the light of the almost staggering increase of population, about forty million annually, church membership is decreasing. Just to hold its own, the church needs to increase its membership by forty million a year. We are suffering from church member "inflation." To counteract the overwhelming impact of an ever-increasing pagan society each church member will have to count for more accordingly. This is not apparent in the general picture abroad. "Things are far from being fine."

Tailored Salvation

Any missionary can cite cases where converts "make good Christians," and we rejoice for every one of them. But generally they don't. We only need to look at ourselves, or our western society and we will realize this is increasingly noticeable. Our so-called Christian piety has become man-centred. We have tailored salvation to fit us. We don't want it to change us. We explain this trend by saying we have progressed in our thinking, while all around us the forces of paganism are closing in. This is most clearly seen in overseas countries.

There, as here, a "good Christian" must be a particularly effective witnessing Christian. Everywhere, new converts are finding this more difficult. Each country is faced with its own problem and each presents serious cause for concern. Canon Warren, secretary of the World Council of Churches, speaking along this line, remarked recently, "We can no longer say that Indian Christians, for instance, will convert India as an inevitable process. They likely won't." Indeed it is hardly likely that any country will convert itself. There has to be a constant intermingling of witnessing Christians from all around the world. A church strengthens itself by witnessing abroad and receives strength by having Christians from abroad witnessing in its midst. If Christianity is to be preserved at all foreign missions of the church everywhere may be forced to enter a new phase, a new Crusade, a new "Holy Imperialism" which will "make good Christians" of us all.

They Like It

"Do they like their own religion as much as ours"? Yes, people are still sincerely asking this question. The shocking thing is that the answer is a resounding "yes"!

Who honestly "likes" Christianity? The evangelist does not ask people to like it. The missionary does not display it with our western products, as something to be fancied. When the Gospel is presented it convicts people of their sins and need of God through humble confession. People aren't usually attracted by this or come flocking around when the evangelist makes his stand. On the contrary people reject it as a child rejects medicine. People everywhere, even in our churches at home, much prefer a religion that "tailors" God to suit the fancy; that is sweet to the palate.

Is it not true also that if a religion is "ours" then it is not a true religion? Christianity is no man's personal commodity.

Christianity began in Asia, and at one time spread into most of the mission fields we are at present working. What happened to it in the meantime belongs to the past. What must happen now is revival or it will disappear again. A basis for revival was begun with what is called "the modern missionary movement" about the middle of the nineteenth century. Christianity need never fear any obstacle, but it has nevertheless much to overcome. The pioneer missionaries who went forth at that time very often did so in the wake of military conquest. Often the commanding officer and the evangelist were personified in the same individual.

When these countries later expelled the foreign troops, the anti-foreign element set up the cry, "They came together, they must leave together. Asia for the Asians, Africa for the Africans." Many countries reaffirmed their old faiths in resentment against the new religion from the west, despite the fact that it was neither new nor distinctly western.

Need a Blood Transfusion

We must not judge them too harshly for this. They have accepted western people and western technical know-how. Unfortunately it does not follow that they will accept Christianity as a natural process. It must win its own way. It has to be administered as a medicine and prove its worth in the cure it produces. To the nature of this cure we are called to be witnesses. There are no boundaries in Christian witness. Sister churches abroad sorely need our witness to be mingled with theirs today. To fail in our overseas witness is as fatal as to fail at home. Desperately the overseas field needs a spiritual "blood transfusion." It isn't a question of liking or not liking.

We owe a lot to these questions put to us by our neighbour from the fourth concession. The more we face up to them the more we realize we must face up to the need of going back.

We like your questions. We need your questions. We are going back. ●

The Divided Holy Land

Barbed wire and no-man's-land cut Palestine in two—but the separation goes much deeper in the land where the cultures of east and west meet—and clash

By E. L. HOMEWOOD

OUR bright yellow, late-model station wagon rolled to a smooth stop on the road through the narrow strip of no-man's-land between the Syrian and Jordanian borders. On each side of the car stood a tall, swarthy soldier of the Arab Legion. They wore the familiar khaki uniforms and desert headdress and cradled light machine guns in their arms. They had come down out of the hills to check passports, visas and luggage of travellers between the two countries.

It was one of 10 such stops we were forced to make as we crossed the plains and skirted the great Arabian desert on a seven-hour drive from Damascus in Syria to Jerusalem in Jordan.

Four days later a taxi with a continually blaring horn sped us through the narrow streets of old Jerusalem and dropped us at the edge of another no-man's-land. We carried our baggage through the barrier-strewn Mandelbaum Gate between Jordan and Israel, across the narrow strip of UN-designated land to the Israeli military post. Another taxi took us silently into the "new Jerusalem."

This land where Christianity was born and nurtured is alive with political and military tensions, contradictions and contrasts. It's a divided Holy Land in 1959, not only between Jews and Arabs, but also between east and west—it is where the two cultures meet.

Cheaper meals, more entertainment

The visitor even sees it in such things as hotel and meal costs. The bill for six days at a good hotel in Jerusalem, Jordan, comes to about $30, including room and all meals. The same amount of money would keep you about two days in a comparable hotel on the Israel side of the city. The reason: higher wages and living standards in Israel, and, of course, more American tourists with plenty of dollars.

He sees it, too, in the entertainment fare. About the best offered in Jordan was an American movie with English soundtrack and French and Arabic subtitles. Across the border in Israel there was a choice of classical music, ballet and folk dancing, legitimate theatre, movies, and several other programmes.

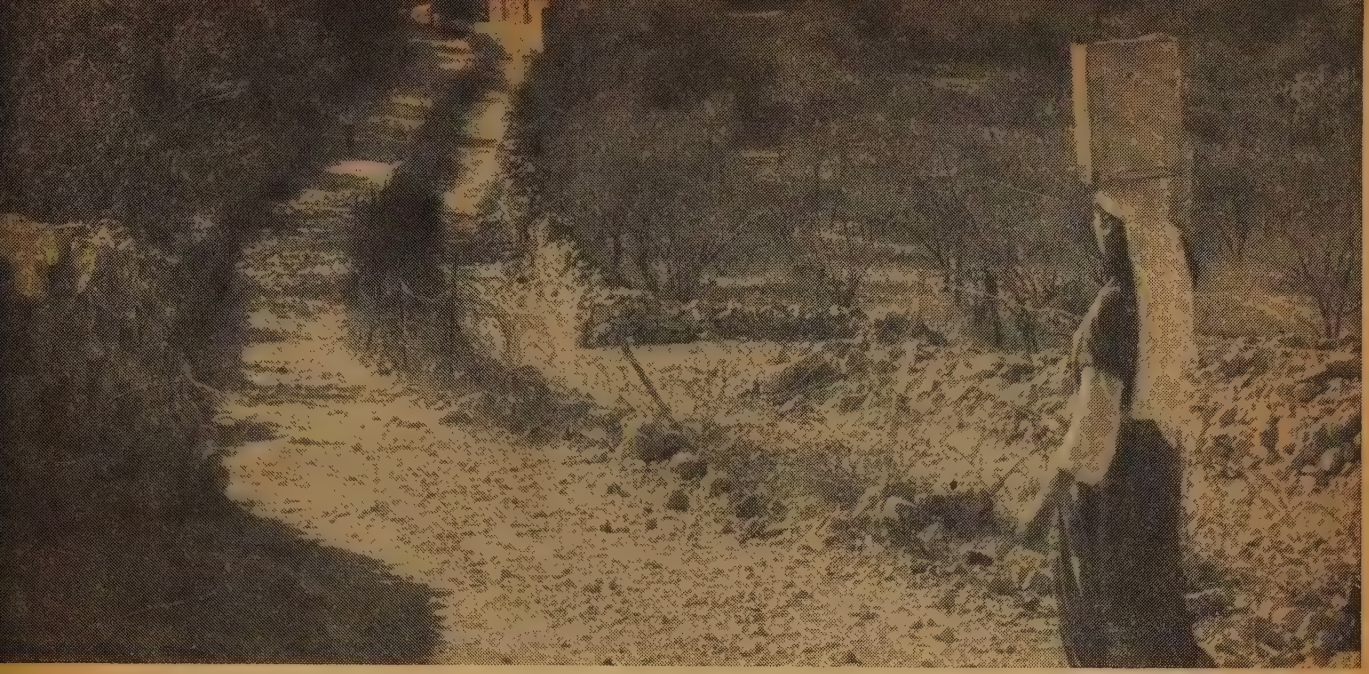
The people even dress differently in the various countries of the Near East. Most of the women in downtown Damascus wore western dress, but only a handful were without veils. Many of the young women of Jordan showed bare faces and wore modern dress, but the older generation were all heavily veiled and presented a wide variety of eastern and western dress. Men's clothing styles were equally varied, but practically everyone wore flowing headdress whether he had on a worsted suit or long cotton robes. All the latest American and European styles were in vogue in Israel and only in a few small Arab towns was there any indication of Eastern influence.

But the contrasts go much deeper. The Holy Land is divided in its geography, politics, religion and way of life. The Arabs of Syria have limited relations with the Arabs of Jordan. It was a long, slow proce

Streets of old Jerusalem, in Jordan, are narrow and crowded

Homewood photos

Western influence is evident on streets of Jerusalem, Israel



Arab Information Centre

Barbed wire frontier barricade runs down middle of main street in Beit Safafa, Jordan on the left, Israel at right

ing through immigration and customs the border between the two countries. diers carefully checked every item of gage carried by Arabs in our car, but n't bother with mine. A week later the ders were closed because of troubles in q, Lebanon and Jordan itself. The United tes Marines had landed in Lebanon, and tish troops were bolstering King Hussein Jordan.

Nasser or Hussein

Most of the disturbances seem to arise of Arab nationalism, another matter on ch even the Arabs are divided. To m, Egypt's General Nasser is a symbol nationalism, and Jordan's King Hussein nts no part of him, although many danians express admiration for what he doing. In Syria, as in Egypt, Nasser's ture is plastered on buildings, lamp posts any other convenient location.

But although divided among themselves some things, the Arab states are united their opposition to Israel. They point about a million refugees who fled their homes over 10 years ago during the Arab-Israeli war. Palestine was cut in two, in some places by a narrow no-man's-land, in others by barbed wire.

In the village of Beit Safafa, on the outskirts of Jerusalem, the frontier barrier runs down the middle of the main street. Once the centre of the village, the street leads past the Muslim mosque which stands in ruins in Israel, on to a TB sanitorium which was abandoned when the demarcation line cut its premises in two. Many families are divided by the barbed wire, and any reunions across the border are strictly illegal.

In other areas, I was told, some Arab refugees can look across no-man's-land from Jordan and show a visitor his home or farm in Israel, now occupied by Jewish immigrants.

The United Nations keeps an uneasy peace along the border. A Canadian Army officer had been killed while on patrol on Mount Scopus near Jerusalem just before I was there. "Those dirty Jews shot him," an Arab taxi-driver told me in Jordan. A few days later in Israel I was told he was killed by the Arabs while accompanying an Israeli party. *The United Nations Review* reported that "a bullet fired from Jordanian-controlled territory" caused the death, and that this was confirmed by ballistics tests.

Many Arabs Stayed

Many Arabs chose to stay in Israel after the 1948 war, and those I saw appeared to be doing quite well. Many of them live in the Nazareth area, where they have elected some representatives to the Israeli parliament.

I had coffee — they said that's what it was although the taste was unfamiliar to me — late one afternoon with the editor of the Arabic magazine *Society* in Nazareth. He was publishing articles by a dozen good writers, all Arabs living in Israel. His magazine had a circulation of about 2,000 among Israel's Arab population.

But most of those who stayed behind in

(Over)

A young Arab threshes wheat near Tira, Israel

Homewood photos

Snow-white United Nations vehicles are a familiar sight

Easter Visual Aids

The Easter Season is almost upon us. To avoid disappointment select and order your visual aids without delay. Notice the number of fine new productions complete with record.

The Emmaus Disciples. (Concordia)	$5.00
The Story of Pentecost. (Concordia)	5.00
The Ascension of Jesus. (Concordia)	5.00
The Caterpillar's Journey. (S.V.E.)	5.00
Singing Praises to Jesus. (S.V.E.)	4.00
The King of Glory. (S.V.E.)	5.00
Triumph Over Death. (S.V.E.)	5.50
The White Lily. (S.V.E.)	6.50
Rackety Rabbit and the Runaway Easter Egg. (S.V.E.)	5.00
Around the World Easter Party	5.00
A.D. 29	5.50

Easter Filmstrips with Records

Story of Jesus, Part IV. (6 Strips and Records) (Cathedral)	$43.50
The Last Supper. (Cathedral)	10.50
Gethsemane. (Cathedral)	10.50
Arrest and Trial. (Cathedral)	10.50
Judgment and Crucifixion. (Cathedral)	10.50
The Resurrection. (Cathedral)	10.50
He Is Risen. (Concordia)	8.50
Last Journey to Jerusalem. (Concordia)	8.50
The Upper Room. (Concordia)	8.50
The Betrayal in Gethsemane. (Concordia)	8.50
Jesus Before the High Priest. (Concordia)	8.50
The Trial Before Pilate. (Concordia)	8.50
The Crucifixion. (Concordia)	8.50
In Joseph's Garden. (Concordia)	8.50
Easter Around the World. (S.V.E.)	9.50
How We Got Our Easter Customs. (S.V.E.)	9.50
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RYERSON FILM SERVICE

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Israel present quite a contrast to their neighbours. I watched a young farmer threshing wheat in the Arab town of Tira. He drove his donkey round and round the threshing floor, crushing the straw. Later that day I drove through the fertile valley that was once Lake Huleh and saw Jewish farmers working the soil with their tractors and other up-to-date equipment.

Further north in Israel, not far from the picturesque village of Safad, high in the hills, I saw the decided contrast in farming methods. Field strips, one for each member of the family, were clearly marked up and down the bald brown hills of Lebanon. They had farmed this way so that everyone would have the same proportion of good and poor soil on the hills, but erosion had washed all the good soil into the valleys. On the other side of the valley, the hills were green where the Israelis practise their contour farming.

And nearby there were reminders that the Holy Land is divided in more than its farming methods. The traveller can't go far down many of the roads leading off the main highway to Safad before he is confronted with signs reading: "Danger, Border Behind." There is no barbed wire, no military post, but one wouldn't get far over the border before being fired on or stopped by a patrol.

Roads to Nowhere

Many roads lead into no-man's-land, or to a border point and nowhere else. The rest of the road has been bombed out or deteriorated and grown over through neglect. Even the Biblical route from Jerusalem to Bethlehem is idle. Bethlehem and most of Jerusalem are in Arab-held Jordan; the old road ran through what is now Israel territory. The Jordanians built a new road through the hills.

It is in Jerusalem that the visitor really sees the divisions and contradictions of the Holy Land. It's a divided city, but all the old walled city and most of the Christia holy places are on the Jordan side.

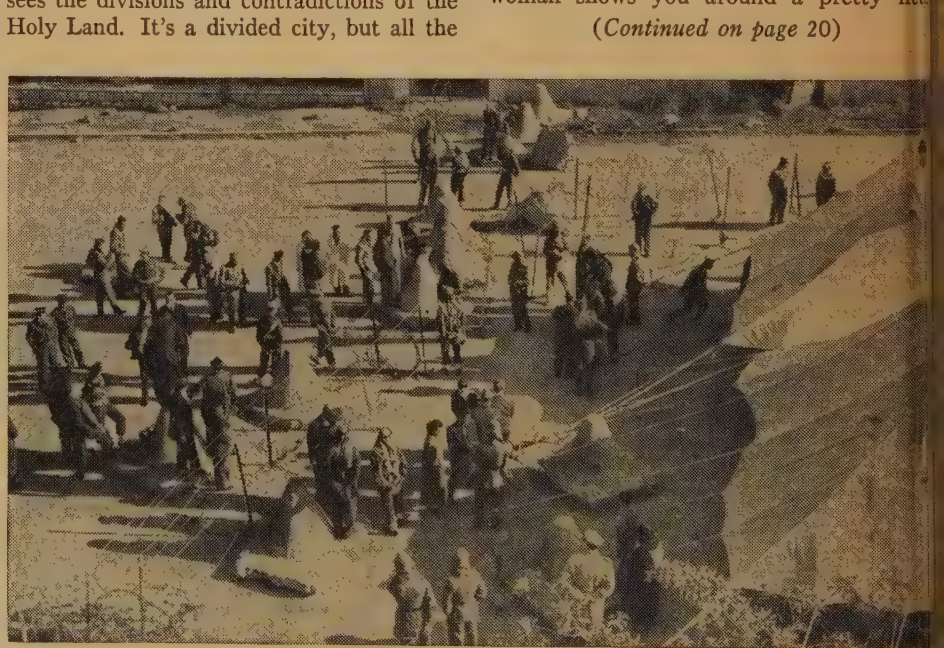
But Jerusalem is not a Christian cit Its residents are predominantly Muslir and Jerusalem is as much a holy city them as it is to Christians. Their sacr spot is Haram esh-Sharif, known travellers simply as the Dome of the Ro Mosque. They revere this spot atop Mou Moriah as the place where the Proph Muhammad ascended into heaven a where Abraham prepared to sacrifice h son Isaac. To Christians it also hi significance as the place where Davi erected an altar, and the site of Solomon Temple.

Muslims at the Sepulchre

Most of the holy places are built ov with ornate churches, shrines and alta I followed the Friday afternoon processi of the 14 stations of the cross along t Via Dolorosa, or Way of the Cross, to t big, drab Church of the Holy Sepulch Within an hour I had seen Armenia Greek and Roman Catholic services in fo separate chapels, and the Copts were pr paring to hold their service. And throu it all, armed Muslim guards stood by make sure there was no disturbance. M Muslim guide told me later that it impossible to put Christian policemen duty there for fear of discriminati between the various groups which mainta chapels in the church.

The contradictions of the Holy La extend even to the locations of so historical events. A block or so up a si street from Damascus Gate, outside the o city walls, bold white lettering over a gre doorway declares "The Garden Tomb" the place where Christ was buried. close by a cliff known as the "skull roc or Golgotha. There are no guards, elaborate buildings. But a zealous Brethr woman shows you around a pretty lit

(*Continued on page 20*)



Israel Press offi

Christians living in Israel are permitted to cross Jerusalem's Mandelbaum Gate once a year—at Christmas

"Mind your own business and leave God's affairs to God"

see Acts 1: 6-8

By R. S. LEDERMAN*

N the home and at work they approach us: they have a calendar for the future and a blueprint for heavenly organizaon all worked out from the Bible; they e certain they are right; they are sure we do not believe as they do we are st; they are persistent, sometimes well-tentioned, but just as often disturbing, isettling, even annoying.

We marvel at their zeal and secretly sh we would be as zealous for our beliefs. e marvel at their knowledge of Biblical xts, and covertly question whether we spect our Bibles as much as they seem do. We marvel also at their conclusions, d perhaps only vaguely sense that detailed d learned and documented as they seem be, they have jumped the main track Christian concern.

Let us admit we should know our Bibles tter—and do something about it. Let us mit we should witness more to our faith and do something about it. But let us so admit honestly that we have a faith at saves even if it differs from theirs; at we know our Bibles as they should be own even if we cannot quote nearly as any texts; that we trust the eventual tory and reign of Christ even though we not attempt to blueprint and schedule e way in which God must work.

What is the answer of those who do not eathlessly expect to see a physical Christ the clouds, or an immanent perfect reign Christ on a physical earth, to those who positively would juxtapose quotations om Daniel, Mark 13 and parallels, and om Revelation to make us feel like athen?

Let us also take our answer from the ble, but from the Bible which is a record God and man coming together in such way that it makes us more sensitive to d's will today, rather than from the ble that is considered a legal document. t us also take our answer from the Bible, t from the Bible interpreted by the living dy of Christ, the on-going church, rather an from the Bible regarded as a stenoaphic transcript of God's declarations.

My Own Translation

We take our answer from Acts 1: 6-8. e disciples questioned Jesus about when (and if?) He would set up an earthly kingdom. I repeat the answer given in my own "translation": "mind your own business and leave God's affairs to God, while you do your own work, which is living and proclaiming Christian faith, hope and charity so well that the whole world will take notice."

Psychologists have given a name to a common mental gymnastic which would enable a person to escape an unpleasant personal problem by concentrating instead on a less demanding external problem. The name is transferrence. Thus a person may make a passion of household cleanliness as an escape from facing the need to do a mental housecleaning of hate and envy and self-pity. A person may gossip about others as an evasion of the obligation to face up to his own prejudices and weaknesses. Did not Jesus discern this same tendency to escape personal responsibility in the disciples' question, and so remind them that God's grace was not a crystal ball for seeing the future but rather strength to face the daily challenge of following Christ?

We take our answer from the book of Revelation itself. Most obviously, the book has been written cryptically, to pass censorship during a time of bitter persecution of Christians. The dispute develops over this book only when we move from agreement on this point, to arrogant certainty that we know exactly what all the symbols mean.

Things Are Tough

But the basic message of Revelation is not hard to discover. I present it here again in my own "translation". "We know that things are tough, and we know they will probably get worse. But hold fast to your faith, for the power of God which brought Jesus to us in the first place, and raised him from the dead, will ensure His eventual triumph over all the forces of evil; and those who have remained faithful to Him will find themselves on the winning side, in blessed glorious victory indeed."

Paul said the same thing just as positively but less dramatically in Romans 8: 28: "We know that in everything God works for good with those who love Him, who are called according to his purpose." (R.S.V.)

Nor is it hard to find in the book of Revelation the author's thrice repeated conviction that the things whereof he spoke would be accomplished "soon". (1: 1; 22: 6; 22: 20). "Soon" can hardly mean 18 centuries and more, for the author is writing to suffering humans of deliverance soon to come to *them*. Does it not therefore become mandatory to any person concerned with faithful Biblical interpretation to make his starting point in interpreting the symbolism of Revelation the certainty that whatever details were correctly prophecies must have long since been fulfilled?

Also we take our answer from the Gospel according to John, which talks about the second coming of Christ, but describes it as the coming of the Holy Spirit which was accomplished on the day of Pentecost. You say this is not the interpretation of the second coming given in Acts 1: 11? Perhaps it is not, but it is given in the Bible (John 16: 7f), and if two differing details about the triumph of Jesus are both given in the Bible, why must we all hold to the same one to be Bible-believing Christians? And is not belief in Romans 8: 28 again enough—or is our faith so weak that we must hold God to a legal contract as complicated as a peace treaty before we will trust his benevolence and omnipotence in our affairs?

But Why Worry?

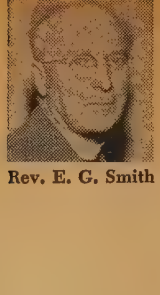
Finally we take our answer from 1 Corinthians 13. This, too, is Scripture, and it says that knowledge and prophecy are both imperfect and will pass away. My knowledge is imperfect just as is the knowledge of those who would usurp our time implying that we are pagan, striving to add the star of another convert to their crown.

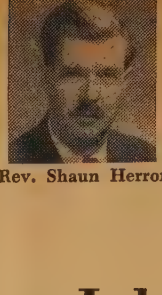
But why worry that knowledge is imperfect if we have the perfect? And we have —it is faith, hope and love. It is faith as Jesus had faith in God when He said "Thy will be done" even although at that time the prospect of the cross wrenched him severely enough to make sweat come as blood. It is hope as Jesus had hope in the triumph of good when He took even that same Peter who denied Him and commissioned him to feed His sheep. It is love as Jesus loved, with a love which was not jealous or boastful, arrogant or rude, which did not insist on its own way, which bore all things, endured all things, and never ended.

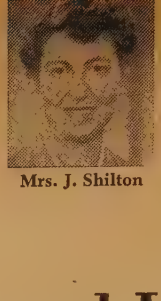
Perhaps we do not know our Bibles as we should, and cannot match proof-text for proof-text with those who would "convert" us. But if we know the kind of faith and hope and love we meet in the Bible records,

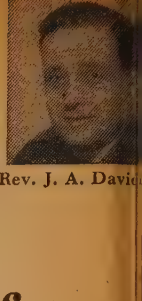
(*Continued on page 25*)

Mr. Lederman, assistant to the minister St. Andrew's River Heights United urch, Winnipeg, was formerly a minister the Evangelical United Brethren Church.


Rev. E. G. Smith


Rev. Shaun Herron


Mrs. J. Shilton


Rev. J. A. Davi

• Willed to Die?

The Will of God

By E. GILMOUR SMITH

"IT is the will of God: your child is now an angel in heaven." These words were repeated by a priest to comfort sorrowing parents whose children perished in the tragic school fire in Chicago. We would agree wholeheartedly with the second statement, but would definitely question the truth of the first. Is it good Christian theology to say it was the will of God that these children should be burned to death?

Preliminary reports about the causes of the holocaust indicate that the building used for the parish school was of a very combustible nature, and lacked fire doors or a sprinkler system. Rubbish had been allowed to accumulate in stair-wells in dangerous quantities. Many boys had continually been breaking the rules by bringing smokes into the building, and lighting up in highly combustible places. Was it the will of God that these hazardous conditions should continue uncorrected?

It is false theology to place the blame and responsibility on God for what is due to man's carelessness and sin. This same question is raised when a reckless driver causes a highway wreck which cripples and kills. It must be asked when an alcoholic father or mother deprive children of adequate food and decent housing. Wherever greed and oppression, lust and cruelty exist, we need to beware of attributing the consequences to the will of God. Evil is never God's will, nor are the tragic results his will. True, God can use human sin, and even from evil he can bring forth good. But that is a vastly different thing.

Rather we should take our stand on the truth that God wills all men should conform their lives to his loving purpose. He wills that men should be honest and compassionate, courageous and true. It is not his will that a man drive a car when his brain is befuddled with drink, or operate a school or a theatre which could become a death-trap. God wants children to be safeguarded from unnecessary ills and perils.

In our burial service the phrase is used, "Inasmuch as it has *pleased* Almighty God to take unto himself." Ministers have to conduct funeral services when that word "pleased" seems almost a blasphemy. All too often people come to their deaths because they or others have been guilty of lust and dishonesty, callousness and brutality, recklessness and stupidity. We must not attribute to a holy and loving Father that which is the direct opposite of his will and purpose. In a revision of the *Book of Common Order* it will be well to re-phrase the committal service.

• Jobs and Life

Parish Pump

By SHAUN HERRON

WHEN choosing a job do not merely drift into the first one that comes along. Make a Christian decision about it. Pick the most useful and satisfying and make it a vocation.

This is the sort of thing the man who led our men's club devotions read out of the little pamphlet provided for the purpose.

That sort of advice makes it difficult for *most* of the laity to take ecclesiastical "social concern" too seriously.

Do not the authors of these earnest documents know that most people cannot choose their employment on these lofty terms? Most of them—East, West, rural and urban—have to settle for whatever is available in the place where they happen to grow to the age of employment.

For instance, in a number of areas known to me, the girls have the following choices: teaching, nursing, shops and early marriage. Many of them dive for early marriage because they do not want to work in stores, hospitals or schools. Most of those who choose schools or hospitals do so only because they are "better" than stores, and between these two the determining factor is the number of openings in either at the time. The vast majority elect for early marriage.

There is no question of vocation. There is a question only of available employment alternatives.

In the big cities the alternatives are more varied but the necessity to take the ones that are available is no less pressing. Presumably in Windsor, more boys find themselves in automobile engineering merely because such work is available.

"We need a theology of work." We h been saying that for 30 years. Certa we do, but there is something we n more than that. Lately I've been tal to nurses all of whom became nurses the ground of available employment. of them are dissatisfied, frustrated, appointed, and more or less resigned earning a living in ways that have no interest for them. But they have objections to nursing. It's a job." I not a theology of work they need (must always presuppose some volun choice and a measure of vocation); w they need is a theology of *life*.

The great mass of people never will h any voluntary choice of employment least in vocational terms. To talk to t of a theology of work in those terms is talking to a man about the way he sh enjoy a T-bone steak when he knows only food he can get is sawdust saus He would regard you as a phoney. would be right.

We need to know what to say about to men and women who work strictly f hunger — their own and their familie and who will never have any chance t otherwise. It is folly to talk to these and women as if there is something than admirable about the inescapable. is wiser and truer to agree that working money is an admirable way to get mo and not a word can be said against because, as Tillich may say one of t days, "a job is a job is a job."

The question therefore is: given tha job is a job and a home and a famil what is the whole business about? Fam home, money: life, simply as a fact. Wh it all in aid of? If my job is of no spe interest; if I do it because it's all I get; or because it pays more and I w the money; if the job and the money incidental to my life (necessary incident *then what is my life itself?* About? F Worth?

This is a more fruitful field and ne the bone. People care more about it t they do about their jobs. Most people not profoundly dissatisfied with their *j* if the pay is good: they're dissatisfied w their *lives* because they don't know w *they* are for. In those circumstances the

• Quiet Conscience • Risky Advice

always be dissatisfied in some way or other with some thing or other.

Ministers, of course, will reply that "this is what we tell them every Sunday." Do we? Do we know how to tell them? It is one thing to know these things for yourself as an educated preacher whose tastes in and taste for life are deep and sharp, quite another to know them in terms that make sense to a scavenger who has no vocation for scavenging but who does it because it pays more than — say — preaching.

Prudence in the Parsonage

By JEAN SHILTON

IN a little book called *Stewardship Facts* Mabel Niedermeyer McCaw makes some fine suggestions for the stewardship education of children. Parental attitude to money is contagious, she says, and if money is spent lavishly on the family, children soon develop an "I-want-this" attitude. Children should be trained in the home in the use and care of personal and family possessions. They should learn to put away their wagons and tricycles when playtime is over, in order to prolong the life of the vehicle. "Waste of any kind becomes a sin," she says.

To the men responsible for keeping our economy afloat, that kind of talk is treason. Unless we buy more and more, our system will flop, and the fact that you already own a car, a washing machine and a TV set in perfectly usable shape does not excuse you from your duty to turn them in for new ones. Gas-range merchandisers have been urged to emulate car-makers who strive to make everyone ashamed to drive a car more than two or three years. "Ladies and gentlemen," hurled a speaker at a conference of the gas-range people, "you know and I know that too many housekeepers have the attitude that any old piece of equipment will do so long as it works at all."

"What makes this country great," says another ad-man, "is the creation of wants and desires, the creation of dissatisfaction with the old and outmoded." (I am indebted to *The Hidden Persuaders* by Vance Packard for these quotations.)

At this point the Christian style of life comes into direct conflict with our economic system, and one or the other has to be modified. Sadly enough, there seems to be precious little Christian criticism of our apparently prosperous economy. Alan Walker, world famous evangelist, wrote in *The Christian Century,* upon his return to Australia from North America: "The impression has grown on me that Christian analysis of the present economic order has almost died away in America. . . The Christian Church carries heavy responsibilities at this point. Its influence is great with the solid middle classes, and its task is to fashion in them a Christian conscience in economic matters."

If there is such a Christian conscience at work in Canada today it is surely the still small voice. It would be reassuring if once in a while it would roar above the confident assertions that every day in every way things are getting better and better.

Ad Lib

By J. A. DAVIDSON

AS a minister whose whole ministry, both as a civilian and as an army chaplain, has been spent at the "sharp end," I have been the recipient of a great deal of advice and admonition and exhortation from officials and executives.

In the chaplaincy I have always been simply a unit chaplain, and the highest ecclesiastical dignity I have ever enjoyed was that of presbytery statistician for a year. Thus I have never been in a position to offer repayment in kind for all the advice, etc., that has been bestowed upon me. Oh, I have been able to let off a little advisory steam in this column from time to time, and on occasion I have overcome my natural reticence and expressed, delicately, an opinion at a meeting or conference—but, generally, I am a recipient and not a dispenser of advice and admonition and exhortation.

But now, having just finished slugging my way through the Record of Proceedings of the last General Council, I am succumbing to an urge to advise and admonish and exhort. At the risk of being charged with insubordination, disloyalty, heresy, not-knowing-what-one-is-talking-about, and all the other Organization sins, I wish to address myself to those who keep warm the seats of ecclesiastical authority.

1. The late Richard Roberts, sixth Moderator of our General Council, wrote in one of his books, "There should be no more organization in the Church than is necessary to leave it free to go about its proper business effectively." Chew on that one a bit, dear friends. (And to help you in your meditations you might read and ponder that delightful — and very wise— book, *Parkinson's Law.* I'm willing to lend my rather thumb-worn copy.)

2. In the old Free Church of Scotland a group of leaders were known as "the circumtabular oligarchy." They were influential ministers who sat around a table periodically and devised policies for the whole Church. But they found that their pontifications bore fruit only when they were in almost exact accord with—pardon the expression — "grassroot sentiment." Under presbyterian polity, leadership at the denominational level can never be exercised by fiat. There are no appointments in our Church which, because of the nature of the appointments themselves, are assumed to endow their occupants with wisdom and competence beyond that of ordinary men. Effective leadership in our Church must always be by persuasion.

3. Please be careful with Projects. When you come up with new Projects, be sure that at the same time you abandon an equal weight in old Projects, as you've got the "grassrooters" Projected to just about the limit now. Many sound Projects in the past have either fizzled out or coughed along on one cylinder simply because they were so badly crowded by all the other Projects. There is a limit to the number of Projects that the ordinary pastor can do anything about.

4. Go easy with the mail. Somewhere there is a safety line. If the total mail coming out from HQ doesn't go over it, almost all of it will be carefully read. But go over that safety line and very little of the mail will be read. And please resist the temptation to go all cute-and-chummy in mimeographed letters with mimeographed signatures: I know that in your jobs you have to mimeo like mad, but, please, don't try to "personalize" something that is better left honestly and decently impersonal. •

Edward Bragg

Clerical Critics

IT is a tragic fact that the people who plotted to kill Jesus, and who finally did so, were the religious leaders of the Jewish people. The Scribes and Pharisees had identified religion with certain forms of worship and conduct; and when Jesus treated these as unimportant or even as obstacles to true religion, they concluded that he was a dangerous agitator who must be put out of the way. (Mark 3: 1-6)

The second and third chapters of St. Mark give a number of instances of the kind of thing which early in Jesus' ministry in Galilee began to drive a wedge between him and the men who ought to have been the first to welcome his message.

THE STEPS OF CHRIST
1 Peter 2: 21

The healing of the paralytic in Capernaum occurred in the opening days of the Galilean ministry. The religious leaders were startled by the words, "My son, your sins are forgiven." Quite rightly they held that only God can forgive sins; and not for a moment would they admit that the claim implied in Jesus' words was true. (Mark 2: 1-12)

Even more disturbing, perhaps, was the conduct of Jesus in relation to the sinners themselves, his willingness to consort with individuals whom good Jews regarded as utterly beyond the pale. Theology becomes really upsetting when it enters the realm of dinner invitations!

From the very beginning Jesus frankly criticized the "tradition" of the Scribes and Pharisees, especially in regard to fasting and the Sabbath.

Fasting plays no significant part in the religion of most Protestants today; if practised at all, it is under medical supervision. But at the time of Jesus pious Jews normally fasted on Monday and Thursday between sunrise and sundown. Sometimes the face was whitened to draw attention to this meritorious act, and the facial expression adopted was no doubt in keeping.

Both the disciples of John the Baptist and the Pharisees resented the fact that Jesus and his followers appeared cheerful and normal when they and other devout Jews were observing the customary fasts. (Mark 2: 18)

Jesus' reply indicates that he discouraged the use of fasting (or any other outward act or pose) as a formal badge of a religious person. A happy heart and face was a better badge.

The Sabbath and its proper observance was a recurring cause of the widening rift between Jesus and his clerical critics.

The incident in the grain fields illustrates the extreme lengths to which the Scribes and Pharisees had gone in interpreting the Sabbath law; to us it seems absurd to identify the plucking of heads of grain as reaping. (Mark 2: 23-28)

But is not the danger of allowing a spiritual objective to harden into a multitude of negative rules one that besets religion in every age? The tendency to feel that certain forms must be preserved if religion is to be safeguarded is only too familiar!

The incident that follows, that of the healing of a man with a withered hand, indicates that an angry resolve to preserve cherished prejudices lays us open to committing the sin which hath no forgiveness. (Mark 31: 1-6, 22-30)

Certainly we cannot too often remind ourselves that it was the most respectable elements in the religious life of Palestine who reacted furiously against the freedom and joy which to Jesus were the natural expression of faith in God.

Teaching Children to Pray

"WE begin by teaching children to say prayers but we hop by doing so that we teach them to pray for themselve in time to come. Children should be taught to pray all the time everywhere — in school, on the playground, at home, and i church. The real prayer is the one that rises from the hear and is directed straight to God. That sort is in order any time anywhere."—*Dr. Angelo Patri*

Ten Commandments for Modern Parents

1. Give your children the support of love and confidence, wit appreciation of the individuality of each.
2. Plan for good times with your children and try always t remember how they seem to a child.
3. Give your children a share in the tasks, plans, and creativ activities of the home.
4. Look for good which you can praise more than for fault which you must condemn.
5. Value curiosity in your children and stimulate in them th love of all things true and beautiful.
6. Teach your children the satisfaction of changing obstacle into opportunities.
7. Develop in yourselves such qualities as you want you children to have.
8. Make your home a centre of friendship and good neigh bourliness.
9. Share with your children in the fellowship of the church.
10. If you would lead your children in the love of God, lov Him yourself and do His will, and they will go along wit you.

Movies for the Family

Tom Thumb—in a quaint, woodsy atmosphere, with a Fores Queen who adds a lovely enchantment of her own, the ol Grimms' fairy tale is magically retold.

The Geisha Boy — a bright comedy in which Jerry Lew plays a magician who is entertaining the soldiers in Korea. Hi rabbit, Harry, goes along, and a six-year-old Japanese bo attaches himself to them. This gifted youngster practically steal the show with the magic of his toothless smile. The film i full of kindliness as well as humour.

The Inn of the Sixth Happiness—This film is based on th experiences of a British parlor-maid, Gladys Aylward, who wen to China as a missionary in the years before and during th Japanese invasion. The film is full of dramatic incidents. Mis Aylward's abiding love for the Chinese people is the story's rea substance. Excellent for adults and children.

YOUR FAMILY BIBLE READINGS

Sunday	Feb. 15.	Love Reveals God's Children	1 John 3: 1-1
Monday	Feb. 16.	Jesus as Judge	Matthew 25: 31-4
Tuesday	Feb. 17.	Jesus Commends an Offering	Mark 12: 41-4
Wednesday	Feb. 18.	Signs of the End	Mark 13: 1-1
Thursday	Feb. 19.	False Prophets	Mark 13: 14-2
Friday	Feb. 20.	Take Heed and Watch	Mark 13: 24-3
Saturday	Feb. 21.	The Need for Readiness	Matthew 24: 37-5
Sunday	Feb. 22.	Sharing Christ's Sufferings	1 Peter 4: 7-1
Monday	Feb. 23.	A Parable About Preparedness	Matthew 25: 1-1
Tuesday	Feb. 24.	The Parable of the Talents	Matthew 25: 14-3
Wednesday	Feb. 25.	The Parable of the Pounds	Luke 19: 12-2
Thursday	Feb. 26.	A Parable of Judgment	Matthew 25: 41-4
Friday	Feb. 27.	A Parable of Wicked Workers	Luke 20: 9-1
Saturday	Feb. 28.	Jesus, the Cornerstone	Acts 4: 5-1
Sunday	Mar. 1.	The Lord's Servant	Isaiah 53: 1-1
Monday	Mar. 2.	Anointed for Suffering	Mark 14: 1-1
Tuesday	Mar. 3.	Preparation for the Passover	Mark 14: 12-1

Do We Keep Lent?

DOESN'T our church know about Lent, Daddy? Tommy gives up gum for Lent and his father gives up smoking, but we don't bother giving up anything, do we?"

The father who had to answer that one recently is not alone his dilemma. It is a question many of us face with varying rees of concern as we consider the effectiveness of our own ily's observance of Lent.

There are many sincere Christians who annually give up the oyment of some personal indulgence as a token of their paration for Easter and as a method of making available ne extra money which they give to the work of the church. ere are many others who follow a custom of seeing whether not they have the will power to stop doing something that is bad enough to give up permanently. And there are still ers who find these 40 days an excellent opportunity to lose a unwanted pounds, or to loosen the grip of a bad habit!

Most of the acts of self-denial are based on good intentions, course, but too often children get the idea that by self-cipline or special acts of devotion we can earn a larger share God's love. Instead, we want them to think of Lent as a ne when we try to show our love for God in special ways cause Easter tells us so much of his boundless love for us.

In some homes, the time of asking God's blessing before the ening meal is expanded during Lent into a time of family rship. In homes where family worship is already an established tom, the 40 days leading up to Easter take on a special nificance. Bed-time conversation and prayers provide oppor-nities for discussing ways in which each child can best show love for God. However, as one mother wisely remarked, "this is no time to try to reform your children. If any unselfish decisions are made, they must come from the child himself, and they ought to be matched by a shared decision on the part of the parent."

In more and more churches study groups are meeting regularly during Lent to discuss the Lenten booklet provided by our church. One such group that met each Sunday evening last year was composed of young parents, who met in one another's homes. As they discussed Dr. Cragg's book, *God and You*, they shared their problems and aspirations as Christian parents as well as their own personal beliefs. More than one remarked at the final meeting that they were better parents as a result of this Lenten experience.

It is not enough to say to a child, "in our church we have other ways of keeping Lent." We must be prepared to lead him in at least one of the other ways. And we must make sure that it is a meaningful, worthy way—for him and for us.

Books for Family Use

You and the Devil—Lenten booklet for parents to use individually or in discussion group—price 25c.

Family Prayers by A. M. Smith—A little book of prayers for family use around the table or in the living room—there are readings and prayers for each day of the month—price 40c.

Both obtainable at The United Church Publishing House, 299 Queen St. W., Toronto 2 B.

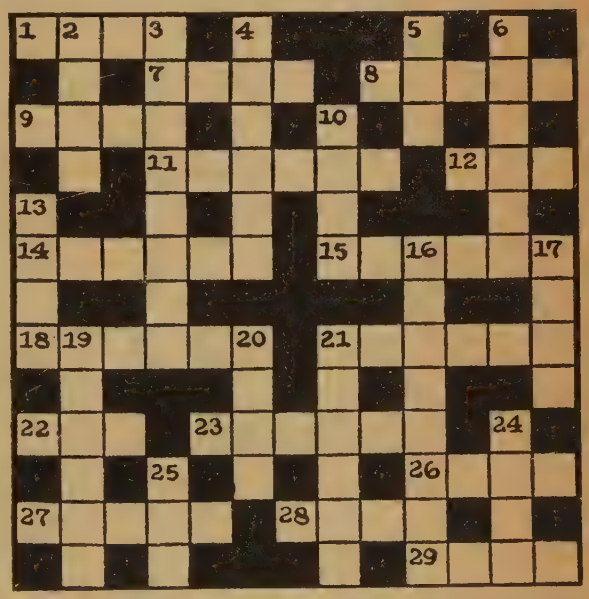
* * * *

An adolescent always seems to know something about everything—except what he's been taught at home.

THE MUSIC MAKERS' CORNER

THERE comes a time when your guardian angel unlocks the gate to let u pass from the garden of childhood to e enchanted land of teen-age. I am sorry u cannot ever return, but before you go rough let me ask you not only how well u sing or play a piano, but how many oks do you have to take with you? Have u read your Bible all through? If not, isn't too late to finish it. Have you read least 50 books? You don't remember ur first books because mother read them you; but I hope you know something out travel, adventure, history, poetry d novels. Don't let TV stop you from ding your way into the lands where idi, Alice Liddell, Dr. Jekyll, David pperfield and Wendy Darling lived, cause you can share these tales with your ends who also like to read them. You not too old to curl up in an arm-chair d find yourself near the Thorn Apple e, or down in Samoa with Stevenson. en, if you read a lot, some day you may ite stories of your own, perhaps poems, . You might even expand your art by ing to sketch illustrations for them. er try drawing? Now is a good time to rn. Do it before you pass through the ening gate! Think this over, and since u are good Music Makers, what about ng some practice now?

YOUR FAMILY CROSSWORD PUZZLE



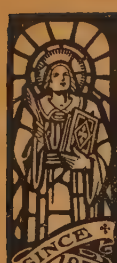
ACROSS

1. Who said, "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias"?
7. To whom did Shechaniah the son of Jehiel, say, "We have trespassed against our God"?
8. Who said, "The Lord is my rock, and my fortress, and my deliverer, the God of my rock, in him will I trust"?
9. One of Laban's daughters.
11. Who said unto Ahab, "There shall not be dew nor rain these years, but according to my word"?
12. Consume.
14. What prophet lamented the invasion of Jewry by the Persians?
15. To whom did God say, "The Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart"?
18. To whom did Moses give Gilead?
21. Plot.
22. Of whom did Jacob say that he would be a serpent by the way?
23. Delivered during divine service.
26. To whom did God say, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground"?
27. Who was described as "the father of all such as handle the harp and organ"?
28. In what place did God make the fountain En-hakkore for Samson?
29. "The . . . . shall inherit the earth."

DOWN

2. Above.
3. Whom did Artaxerxes send to Jerusalem with letters and a commission?
4. Spectre.
5. What is compared to "waters spilt upon the ground, which cannot be gathered again"?
6. Enlarge.
10. Seizes.
13. Compact.
16. The place at which Abner made Ish-bosheth king.
17. Falsehoods.
19. What man prophesied that the Jews at Jerusalem would bind Paul and deliver him into the hands of the Gentiles?
20. Is sorry for.
21. Smile in an affected manner.
24. "Love your enemies, bless them that curse you, do good to them that . . . you, and pray for them which despitefully use you."
25. Wicked.

(Solution on page 30)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DIVIDED HOLY LAND

(*Continued from page* 14)

garden to a tomb that was discovered in excavations some years ago. This, they say, was where Christ was buried, and quote Scripture and papers of various researchers to support their claim.

There's a service in the garden at seven o'clock every Sunday morning. It is one of the few places in Jerusalem where a visitor can be sure it is Sunday. Services are held in all the Christian churches, of course, but they are held almost every day in the holy places. And most of the bazaars and shops are open seven days a week. The Muslim merchants close their stores for a few hours on Friday, their holy day, and the Christians do the same on Sunday. But in most of the city, business is in full swing every day.

Across the border in Israel, Sunday is just another business day. I had a long interview with a government official on Sunday morning. The preceding day his office was closed tight, as were all other business places on the Sabbath. Even the bus lines cease operations from sundown Friday to sunset Saturday.

The religious differences are deep an pronounced. There are 250 mosques an only 25 Christian churches in Damascus Over 80 per cent. of the city's half-millio people are Muslim. The minarets of dozen of mosques dominate the skyline i Bethlehem, Jerusalem and every town an village in Jordan. Over in Israel, in th little northern town of Safad where abou 2,000 very orthodox Jewish people live, passed three synagogues in one block. I Nazareth the number of minarets testifie that the Israel town was 90 per cent. Arab And in the Jewish-held section of Jeru salem, where some streets were barricade so cars could not pass down them o the Sabbath, one of the most impressiv buildings is the Young Men's Christia Association headquarters, whose member ship is chiefly Jewish and Arab.

There is more than no-man's-land divid ing the Holy Land in 1959. The division are social, cultural, religious, economic political and military.

The hand-lettered signs in the Jalazon camp for Arab refugees, 19 miles nort of Jerusalem, declared: "We will alway remember Palestine." But Palestine, or th Holy Land to the traveller, will never agai be as the refugees remember it. •

The Question Box

Q. Have you ever noticed that some of the people who are strict about quoting the Bible against their neighbour's sins aren't nearly so literalistic when it comes to interpreting how they should give a tithe to the Lord?

A. Yes, we've noticed.

Q. In an organized self-supporting Sunday School who should handle the funds, the Secretary-Treasurer of the School or the C.E. Committee?

A. School-Treasurer, but it is wise to consult with the C.E. Committee.

Q. Is it proper to place anything, including flowers or collection plates, on the Communion Table?

A. We prefer that the table be not cluttered. But we're not ready to advocate a rule on the matter. We do not like empty offering plates or stale flowers on it.

Q. Since a church, like a chain, is only as strong as its weakest link, should the Official Board be informed of and held responsible for irregularities in the W.A.?

A. We are not sure what is meant by weak links or irregularities. If the W.A. isn't behaving itself, the session has responsibility for the conduct of the members whether in W.A. or not. If it gets involved financially and cannot work things out with grace and honour, we think it wise for the W.A. representative on the Official Board to seek help. It normally reports to the Official Board and congregation. We were going to suggest that the ladies ask the advice of their husbands, but have been told we shouldn't.

Q. Does the United Church teach that it is possible to be saved without ever being baptized—and completely outside the Church?

A. The United Church teaches that with God all things are possible.

Q. Who elects the representative of the Sunday School to the Official Board, C.E. Committee or Church School?

A. You had better study *The Manual* Section 108 (a) 355-361. If the representative is from the Sunday School itself he (or she) should be elected by the Sunday School.

Q. I've seen pictures of our mission boats in THE OBSERVER without *the name of The United Church of Canada on them. Is there a policy against this? Would it not be a good thing for the tourists and others to see such identification?*

A. Home Mission officials say that policy is to have the name of the Church on the boats of the mission fleet, and many do. Why some don't carry the name, we don't know.

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By G. Ernest Thomas, General Board of Evangelism, The Methodist Church, U.S.A. Outstanding meditations for seven weeks, for group, family, personal use. $2.00

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By Lynn James Radcliffe, Hyde Park Community Methodist Church, Cincinnati. Inspiration from Jesus' last hours. $1.50

Invitation to Commune

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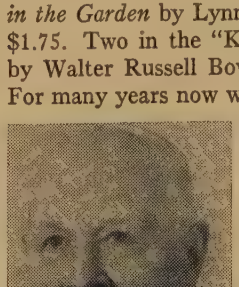
Book Reviews

Conducted by M. MACDONALD

The Chatterbox

LENT is upon us and books that fit the season are coming in for notice. Mr. Gordo Bray of The Publishing House says that not for years has he had as good a lis It includes the Seabury Lenten book, *The Wonder of Prayer* by Shelton Hale Bisho $2.25; The Harper Book for Lent, *The Slow of Heart* by Matthew M. Warren, $2.00 *Daily Meditations on the Seven Last Words* by G. Ernest Thomas, $2.00; *With Chris in the Garden* by Lynn J. Radcliffe, $1.50; *Invitation to Commune* by Charles Ray Gof $1.75. Two in the "Know Your Faith" Series at $1.25 each—*I Believe in Jesus Chris* by Walter Russell Bowie and *I Believe in Immortality* by John Sutherland Bonnell. For many years now whenever he is in Toronto from his farm near Brantford, Mr. W. C



Mr. Good

Good, visiting 299 Queen St. W., drops in at 422 for a chat wit the editor. We have come to know him well and are very happ to run a review of his new book, *Farmer Citizen,* in this issue. Three little books just in. One is entitled *The Good Tree* b Marjorie Wilkinson (Ryerson, $1.50) and is dedicated to th Director and staff of Five Oaks Christian Workers' Center. contains meditations which began, the author explains, as see thoughts in three countries where the sight of trees at variou seasons has come to be associated for her with "the good tree of which Jesus spoke. The second is *A Woman Wants God* b Mary Lou Lacy (Ryerson, $2.00) and it deals with the searching for God in the perpetual activity that makes a woman's work The third is one of the Saddlebag Books (Ryerson, $1.00), *Th Bible and Christian Education* and is by A. J. Ebbutt, familiar to OBSERVER reader First given as a lecture at Pine Hill Divinity Hall and expanded, Dr. Ebbutt explain it is a plea for the historical interpretation of the Bible and a plea for its inclusion in forward-looking programme of Christian Education.

The Bible World

Archaeology and the Old Testament

By James B. Pritchard. (Saunders, Toronto.) $6.50.

The Ancient Near East—An Anthology of Books and Pictures

Edited by James B. Pritchard. (Saunders, Toronto.) $7.95.

Three books reviewed by R. B. Y. Scott.

Of these two works published simultaneously by the Princeton University Press, the first tells the story of the phenomenal enlargement of our knowledge of the world of the Bible through the archaeological explorations of the last century, and the second documents the story with a judicious selection of translated texts and pictures. Together they provide an introduction to Biblical archaeology which is at once authoritative and comprehensive, up-to-date and—in the best sense—popular.

Professor Pritchard, himself a field archaeologist whose current excavations at el-Jib (ancient Gibeon) have had remarkable results, shows how exploration and research in Palestine itself and in the surrounding lands, notably Mesopotamia, have thrown a flood of new light on the pages of the Old Testament. Nations and peoples who were little more than names to Bible readers a century ago now share with Israel the world in which the Old Testament was composed, so that we can understand in a way previously impossible the background against which it was written. The spotlight which had rested in God's chosen people has increased in intensity so that they are seen more clearly, while at the same time other lights pick out more and more spots in the surrounding darkness on the vas stage of the ancient world. The Bibl remains unique, but no longer can it b interpreted in isolation from its contex of civilization, religion and internationa politics.

In these companion volumes an immens amount of relevant material has bee assembled and attractively presented. Th story is enlivened with pen pictures famous archaeologists at work, their adven tures and surprises, their successes and the failures. We hear about chance discoveri which led to unexpected results of grea importance, and the tragic losses knowledge attributable not only to th ignorance of natives and the folly amateurs, but to the defective methods early excavators and the limitation of fund More than one example is given of th exasperating way in which the most inte esting finds seem to turn up just as a expedition is winding up its work. Th narrative is clear and the illustratio excellent.

The People of The Dead Sea Scrolls

By John M. Allegro. (Doubleda Toronto.) $5.75.

This is one of the most unusual an attractive of the many books on the Scroll The author has been one of the tea engaged at Jerusalem in preparing the fin for publication, and has had the rare oppo tunity of extended first-hand acquaintan with the literary material and with th excavated site at Qumran. In this beaut fully produced book he tells what has bee learned from both sources about th religious community which treasured th Scrolls and produced many of them. Aft

clearly written narrative introduction of rty-seven pages, Allegro presents the est collection of photographs illustrating story of the Scrolls yet to be published. ny of the 182 pictures are his own, and pear here for the first time. It is a most eresting and comprehensive collection, l the interest is increased by the full scriptive captions which make it possible the reader to get full value from the strations. Moreover, the captions themves form a continuous narrative, so that y provide, with the photographs, an strated lecture in permanent form. The ief maps in the end covers are a welcome dition to a book which furnishes as good substitute as can be found for a visit in rson to Qumran.

rmer Citizen

By W. C. Good. (Ryerson.) $5.00.

Reviewed by A. J. Wilson.

Nobody is better able to write of farm e in Canada than the author of this book, r. W. C. Good. He was born on the nily farm near Brantford, Ont. Apart m a few excursions into other occupans he has spent all his eighty-two years ere.

The book is divided into two parts. One biographical, the other a history of farm vements in Canada. In his time Mr. od has been a teacher, a college prossor, a builder, a member of parliament; t always a farmer. The book is interest- not only because it gives the personal e of a prominent Canadian citizen but cause of the light it throws on life on a prominent farm in the last century, and the changes in farming technique through almost a hundred years.

The second part is the history of farm movements in Canada, particularly in Ontario, by one who was a guiding spirit in those movements for over fifty years; The Grange, The Patrons of Industry, The U.F.O., The Co-operative Movement, The Progressive Movement, The C.C.F. and Social Credit parties. He examines the reasons for the rise of these and their subsequent history, and out of intimate knowledge gives his frank appraisal, and discusses their future. The guiding hand of the writer is seen in extracts included in the book which are taken from his addresses. When important issues were at stake whole addresses are included. In this book Mr. Good has put into his debt the historians both of today and tomorrow.

In brief form he has given a clear, interesting and consecutive account of one of the most vital movements of our country. Mr. Good might have said a bit about his leadership in other fields; temperance, religion; social and economic movements. Instead he has stuck closely to his text and has done it superbly.

Alcohol and the Christian Ethic

By Dr. T. G. Dunning. (Religious Education Press, England. $1.75)

Reviewed by John Linton.

Those of us who heard Dr. T. G. Dunning speak in Toronto several years ago are not surprised to find his new book, *Alcohol and the Christian Ethic,* all that could be desired. Here is a book for the clergy—concise and competent.

Dr. Dunning, in a little over 100 pages handles the theme of Total Abstinence as a way of stewardship that will appeal to the Christian.

He gives "a careful analysis of the teaching of the New Testament on the drink evil as it existed in the 1st Century." Eternal principles are thus deduced and then applied to the contemporary scene. He gives his final chapter to church reactions today, stating that "The Christian Church must ever see temperance in the wide range of Christian ethics." He feels we are entering into a period of reactivation on the part of the Church—"It is not surprising therefore that the denominations are now bringing temperance and other great virtues under consideration, and for action, by an all-comprehending department of Christian citizenship." This is certainly true as far as Canada is concerned. Our Churches, Protestant and Roman Catholic, recently united in the Canadian Temperance Federation Convention in Ottawa, agreed on a comprehensive Brief to the Federal Government.

* * * *

All Things Are Possible Through Prayer by Charles L. Allen (Welch, $2.00) is made up of twenty-four chapters, each with an appropriate text of scripture dealing with some phase of the need for God's concern in our daily problems. The style is simple and easily understood, and the subject matter direct and based on scripture.

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CRUSADER IN CANADA

. . . a dash of showmanship where appropriate

(*Continued from page 9*)

originally constituted, it was an instrument for bringing together religious denominations as well as for fighting racial prejudice. Nevertheless, says Rabbi Feinberg: "The council is doing good work and I by no means wish to criticize its objectives. But in practice I feel it should find a broader base and spread its activities more effectively throughout the community—in the ranks of labour, for instance—and perhaps be more outspoken on racial issues."

Jones agrees with some of the criticisms but disagrees with others. While he recognizes a rift with the rank and file public, he does not believe the council has lost its religious connections to any serious degree. While there are no ministers, priests, or rabbis on the Board of Directors, he points out that a large proportion of the CCCJ's work is carried on through the churches and through church-affiliated groups. Ministers, priests and rabbis are continually speaking in the name of the council whose title alone —Canadian Council of Christians and Jews —bears a distinctly religious stamp. Behind the active work of the council are religious advisory committees composed entirely of clergymen.

The birth of the CCCJ goes back to the fall of 1947 when a committee including Rabbi Feinberg, Canon W. W. Judd of the Anglican Church, Rev. David MacLennan of Timothy Eaton United Church, Toronto, and Father Nunan of the Jesuit Order decided to set up an organization in Canada similar to the National Conference of Christians and Jews in the U.S. They asked the NCCJ to recommend someone to take over the reins in Canada: that man was Richard Jones. (This succeeded a similar organization known as the Canadian Conference of Christians and Jews of which Dr. C. E. Silcox was executive head.)

Started on $15,000

During his first year in the driver's seat, the CCCJ struggled along on a skimpy budget of $15,000, most of the funds having been contributed by the Canadian Jewish Congress. Jones, himself, had a cramped little office and one secretary. Today the council's 14 full-time workers in four regional offices (Toronto, Montreal, Calgary, Winnipeg) are financed by a large cross-section of Canadians and Jones estimates the council's work has increased roughly 10 times.

The CCCJ's activities include the preparation of pamphlets for use in schools and by clubs and church groups, colleges, etc. Each summer the council works in co-operation with a group of universities to produce summer workshops where problems of racial and religious prejudice can be thrashed out. Last summer 96 people were enrolled in a six-week summer course at the University of Alberta. A similar programme was conducted at the University of Manitoba and at the Banff School of Fine Arts. In some cases credits are allowed by the universities to students studying sociology, anthropology, or psychology.

Another aspect of the CCCJ's work is the sponsoring of inter-community visits by various ethnic groups living in different parts of the country. Throughout the year hundreds of all-day or evening forums and workshops are handled through the CCCJ in Home and School Clubs, Service clubs, women's groups, church associations, etc. In Toronto and Montreal, the CCCJ shares with other organizations the sponsoring of citizenship receptions for new Canadians being admitted into full membership in the country.

The only way to defeat intolerance successfully, Jones believes, is through education. The important thing, he says, is not whether we have laws to prohibit discrimination but whether we want to be tolerant within ourselves. While such laws as the Federal Fair Employment Practices Act and the Ontario and Saskatchewan Fair Accommodation Practices Acts are necessary in that they state a public awareness and can be invoked to enforce a public will in certain cases, Jones holds that it is impossible to fight bigotry with legislation alone. "The real sanction and power of the law," he says, "is contained in the spirit of the millions of people who either have, or refuse to have racial and religious prejudices in their minds."

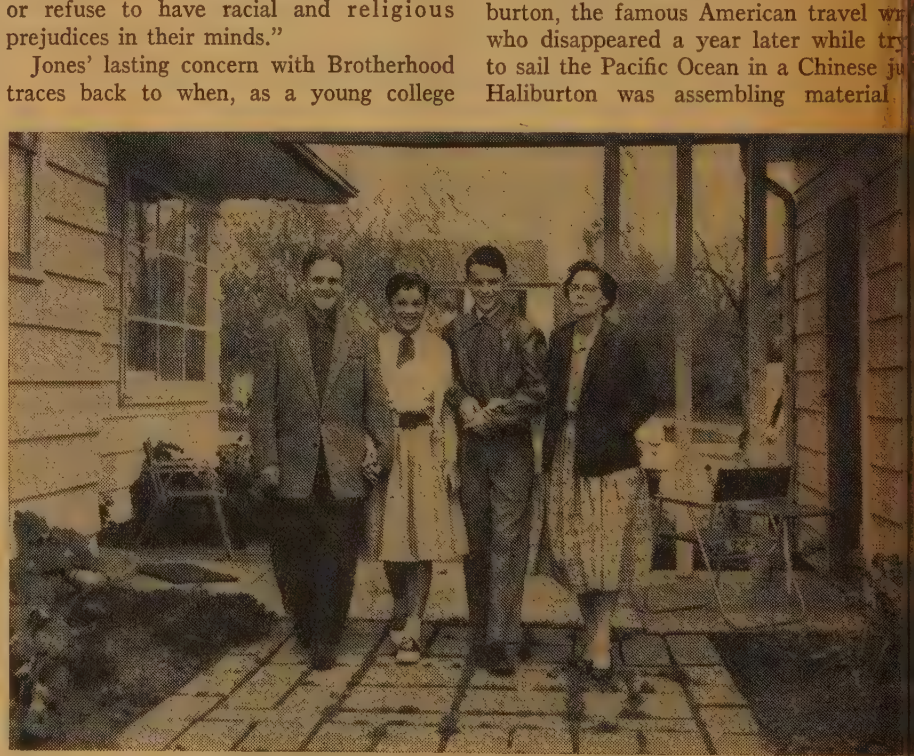
Jones' lasting concern with Brotherhood traces back to when, as a young college graduate bumping his way across Eur and Asia on the seat of a motorcy he began to recognize that all peo whether Greeks, Africans or Chinese, basically alike. "Treat people right," says, "and they'll like you whether yo a Bedouin tribesman, an Eskimo, o Hottentot."

In his post-cradle days, Jones sho early symptoms of the wanderlust by tak to the open street in preference to the b yard and thus giving his mother frequ heart failures. As a high school lad he m a practice of loading up a scruffy Gladst bag and heading for the open highways week-ends. In 1928, at the age of 22, rolled a second-hand motorbike into hold of a ship in New York harbour a with $200 and a newly-earned Bach of Arts degree from Wesleyan Univer stuffed in his pockets, headed for the o sea—and a determination to see the wo He spent four fabulous years of gl trotting that seem to have stimulated ra than assuaged his impulse to travel.

Raced Bike in Berlin

He raced his motorcycle in a Be "Cycle-Plazza" for pin money, and temp tourists to see the sights of Tokyo. acted as a guide in Bombay, and sold co in Turkey. He taught English and Lati the American College in Athens, Gre and made holiday sorties into North Af He spent the Christmas of 1931 in a L colony on the Persian-Indian border helped hand out gloves, scarves, and can canes to disease-ridden victims. He never been able to rid himself of the s of one trembling pair of hands wh fingers had rotted off.

In Persia, Jones ran into Richard H burton, the famous American travel wr who disappeared a year later while tr to sail the Pacific Ocean in a Chinese ju Haliburton was assembling material



Howard And

Dick Jones gets little time to spend with his wife and children, Nancy and Richard, at their home in the suburbs

e *Flying Carpet* and they teamed up two weeks until Jones determined to ve on to India. He sold his motorbike Karachi and travelled overland to ngkok, eluding lions and tigers at night ough a hundred-mile stretch of jungle climbing up on platforms built in the es. At Bangkok he hired on a Norwegian ighter and shipped to Hong Kong with) Chinese coolies. The coolies stripped n of most of his belongings and might ve taken his money had he not been cued by the captain who made him a in boy by way of protection.

In 1932, Jones resumed study at Boston iversity, earning his Master's degree Sacred Theology. During the summer cation of 1933, he hustled a rickshaw at Chicago World's Fair; in 1935 he tried loring the Hudson Bay region of Canada canoe—alone—and for 10 days didn't another human being.

Ministry, the Happy Years

Today, Jones reflects that his happiest nes were spent during the 11 years he s engaged in the active ministry. He nt his first year after ordination in the le Methodist charge at Gladstone, N.J., ere he met and married a lively brunette ir member named Betty Allen. Then ne 10 successful years as minister of ace Methodist Church in Kearny, N.J. r 10 weeks during his first summer, he k his wife on a hectic, rough-and-tumble nt across Europe in the sidecar of his torcycle. When he came back to Kearny the fall, he wasted no time in getting vn to the job of wiping out a $25,000 pression-years debt.

On the Sunday morning when he received first salary of $100, he read the congation the parable of the Ten Talents l then handed the whole hundred dollars in one dollar amounts. A month later got $1,000 to help pay up back bills. bought eggs in the country for 18c. a zen and sold them in town for 35c. and ned the profit back to the church. It s the annual custom of the church ladies order a barrel of sugar for use in making ster eggs which they sold in the comnity. Dick Jones had them bring in two s of sugar and the church was fairly ping with Easter eggs—but they netted nuch-needed $1,000. In five years the rch membership zoomed from 210 to r a thousand and was regarded as one the liveliest and most controversial gregations in the eastern U.S.A.

"Real Suckers"

During his first year at Grace Church took himself to the Bowery in a kind of kyll and Hyde adventure to get material his sermons. A down-and-outer with om he teamed up, said to him: "You w what? We ought to head over town l hit up some of them ministers—they're l suckers!"

He once threw the whole town of Kearny o a flap — and half the church people of the United States and Canada — by announcing one summer Sunday that he was going to take off his jacket to preach and hoped the men in the pews would do likewise. They did, and *Life* magazine rushed to get pictures.

Never ashamed to throw in a dash of showmanship wherever it seemed appropriate — and that was always a matter of controversy — Jones would go to no ends to dress up his services with pretty girls, coloured lights and special Sunday nights. But for the most part, he kept his morning services dignified. "I always regarded my morning services as highly sacred and a symbol of stability, but at night we'd do anything that required imagination. I used to get an entirely different congregation at night from the one I had in the morning."

When America entered World War II, Jones hired on in the Kearny shipyards as an 82-cents-an-hour pipefitter's helper during two summer vacations. Later he got permission from his Bishop to join the crew of a liberty ship carrying supplies overseas. He didn't tell anybody he was a minister until one day, after months of dodging Nazi submarines and aircraft in the Mediterranean, he volunteered to take the Thanksgiving Day service. When his fellow deck hands saw him standing in front of them with the open Bible in his hands, he says, they were ready to jump overboard.

Today, the Dick Jones who runs the CCCJ hasn't changed much, but when it comes to battling bigotry, he is deadly serious. Last year he spoke exactly 332 times in public—almost a speech a day—on the theme of brotherhood. He earned an additional $2,000 for the Council through his appearances at countless luncheons, dinners and forums, as well as for a copyright article he wrote for *The Star Weekly* on why he became a Canadian citizen. Is he winning his battle? Dick Jones thinks he is. He sees evidences of broadmindedness in many places where it would be wrong to take it for granted. But then, tolerance is not something that can be won in a day! ●

MIND OWN BUSINESS

(*Continued from page* 15)

supremely in the accounts of Jesus, we know our Bibles better than if we had committed every word of the original Hebrew and Greek to memory. There is room for differences of opinion within one Christianity, for all our knowledge is imperfect. But there is not room for a breach of love in Christianity. And he who would sacrifice fellowship and good will in an attempt to purify doctrine has sold many souls for a mess of pottage.

And lest such writing as this lead to evil, may we pray together that God will give us enough grace to pass one of the Christian's hardest tests, the temptation to ill will and bigotry toward the bigot. ●

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About People and Places

Prayers Around the North

More than 40 churches in 13 northern Ontario communities started off the new year by joining in a 35-day prayer vigil. An estimated 1,600 persons participated in the prayer fellowship which embraced eight denominations.

An unbroken chain of prayer was carried from church to church, from North Bay in the south to Cochrane in the north, and east to Noranda and Bourlamaque, Que. Each church was responsible for one day, from midnight to midnight, with members coming to pray at half-hour intervals.

Organized last year at the suggestion of Rev. Andrew Denholm of South Porcupine to the Porcupine Ministerial Association, the first prayer vigil ran 17 days. It was so well received by ministers and people that this year's vigil opened January 1st and continued to February 5th.

Participating were United, Pentecostal, Anglican, Free Methodist, Presbyterian, Baptist, Salvation Army, and Orthodox churches.

P.M. Prays in Ottawa

Prime Minister the Rt. Hon. John Diefenbaker took part in the **Week of Prayer** services sponsored by 10 central Ottawa churches, January 5-8. Despite heavy winter weather the attendance was good, the closing congregation overflowing into an adjoining hall. The central theme, "For the living of these days," was taken from Dr. Harry Emerson Fosdick's hymn, "God of Grace and God of Glory," which was sung at all services.

The ministers taking part included the Rev. A. Leonard Griffith, Chalmers United Church, and from New York's St. Bartholomew's Church, the former Ottawa minister, the Rev. Terence J. Finlay; Lt.-Col. J. F. Goforth, Assistant Chaplain General (P) in charge of religious and moral training of the armed forces, and the Very Rev. J. O. Anderson, Dean of Christ Church Cathedral. Laymen in addition to Mr. Diefenbaker were Mr. Donald H. Morrow, M.P.P., His Worship Mayor George H. Nelms and Senator Cairine Wilson. Clergy from the Anglican, Baptist, Lutheran, Presbyterian, Salvation Army and United Church assisted.

Gathering of the Clan

Old-timers of the Telfordville, Alta., area met recently in the church for the highlight of the 13-member McFarquhar Reunion, the christening of seven-months-old John McFarquhar McIntosh. George and June McFarquhar arrived in 1906 to homestead in the area and were among the founders of the Presbyterian church, the lumber for which the men hauled 26 miles from Leduc by teams of horses. The three daughters, Mrs. Donaldson, and the twins, Mrs. Dolling and Mrs. McIntosh, and their children, came by train, plane and car. The Rev. Gerald Hutchinson, minister of the church, officiated at the service.

Fourth Fresh Start

Changing its name when expanding population made it necessary to change the site, the 135-year-old **Pioneer Memorial United Church,** Hamilton, last month dedicated the superstructure on the newest church with the minister, the Rev. R. S. McMillan, in charge and the Very Rev. George Dorey officiating.

It all began in a little log church built by Bartonville pioneers. When fire destroyed it, a second was built on the site. Crow from there, another church was erec known first as the Bartonville Methodist then as Kenilworth. When still another m had to be made, the present name of Pion Memorial was given to the completed b ment in 1955. Now the church has adequ facilities to take care of an increas congregation.

New Principal for Vic

Professor H. Northrop Frye, M.A., D LL.D., F.R.S.C., has been appointed p cipal of Victoria College, it has b announced by Victoria University presid Dr. A. B. B. Moore. He succeeds Dr. Ha Bennett, who retires June 30th.

Professor Frye was graduated from toria College in 1933, and from Emma

Dr. Lewis

Dr. Frye

College in 1936, and later received his M from Oxford University.

He joined the staff of Victoria Colleg 1939, and since 1952 has been chairman the Department of English.

Universally recognized as a scholar, is in constant demand as a lecturer universities in both Canada and the Un States, and is the author of several signifi books including "Fearful Symmetry" "Anatomy of Criticism."

Another important appointment in edu tion is that of Dr. A. C. Lewis, former D of the Ontario College of Education, Acting Secretary of the United Chur Board of Colleges and Secondary Scho His appointment was announced by interim Sub-Executive of the Gen Council.

OLC Gets New Dean

Mrs. R. D. H. Heard of Montreal has b named Dean of Ontario Ladies' Coll

Whitby, Ont., ef tive September 1s was announced week by Princ Dr. S. L. Osbo She is a form classics teacher at college.

Mrs. Heard's band, who died 1957, was profe of endocrinology McGill Univer She is a graduat Victoria College.

Eight Go Overseas

Five ministers and three lay people, a woman, have been named to represent United Church at overseas church gather this summer.

The interim Sub-Executive appointed **Rev. G. Campbell Wadsworth** and the V

ev. J. S. Thomson, Montreal, **Mr. A. O. ohnston** and **Miss Anne Ward,** Toronto, attend the World Alliance of Reformed hurches' meeting in Sao Paulo, Brazil, July th - August 6th. **Mr. Ralph Young,** Secrery of the Board of Men, was authorized attend the meeting of the Department of e Laity of the World Council of Churches Spital, Austria, August 4th - 14th. It was so suggested that he attend the Kirkentag Munich, Germany, Aug. 12th - 16th, at hich the **Rev. H. G. Rueger,** High Park nited Church, Toronto, will represent the nited Church. Should the **Very Rev. C. M. icholson** be unable to travel, the **Rev. rnest E. Long** will attend on behalf of the nited Church, the meeting of the Central ommittee of the World Council of hurches on the Island of Rhodes in August.

Since the **Very Rev. George Dorey** will e in Europe at the time of the 400th Annirsary of the Reformed Church in Geneva nd France, he was requested to represent e United Church at special functions.

eprosy in Korea

Dr. Florence Murray, a United Church edical missionary, has returned to Korea fter spending a month's vacation in Japan udying new methods of handling leprosy. She is now working at a new hospital at Wonju, Kangwondu, Korea.

Dr. Murray

"There is little in the line of drugs in Wonju," she writes, "so I drove twice the 50 miles into Seoul and brought back food, relief supplies and medicines, as well as a few instruments."

Although nearly every patient had res, some of them deep and chronic, Dr. urray found there were no dressings or ndages. She is hoping that Canadian urch people will send old sheets and pillow ses and clean white cotton. "Gauze dressgs and bandages would be fine," she says, ut the old cotton does all right and the tients can make bandages themselves."

Anyone sending such material in relief les should mark it for Dr. Murray and nd to the United Church Overseas Relief epot at 100 Simcoe Street, Toronto, or 1 Victoria Drive, Vancouver.

ord to Toronto

The Rev. J. R. Hord, B.A., B.D., S.T.M., inister of Lakeview Church, Regina, for e past 11 years, has accepted a call from oyal York Road Church, Toronto. Mr. ord went to Lakeview Church when the ngregation, which now numbers over 200, was just beginning.

* * * *

The **Rev. R. L. McConnell,** Charing Cross, nt., has been appointed secretary of Kent esbytery, succeeding the Rev. D. G. Tipple.

05,000 Helps Needy

Five thousand dollars has been added to e Peter Bryce Memorial Endowment the 946-member Metropolitan Church, ronto.

Interest from the $105,000 fund is used carry on the congregation's social work downtown Toronto. It pays the salary of social worker dealing with families, proles financial help when necessary, transient

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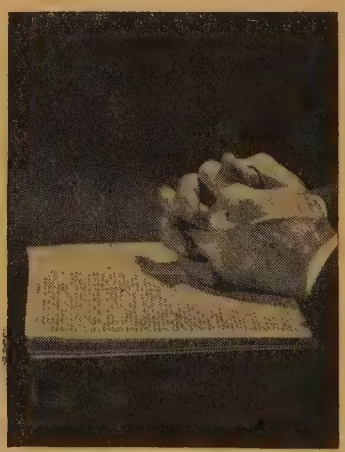

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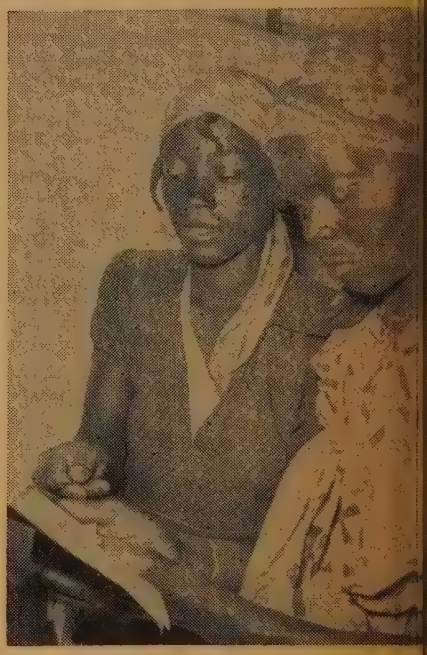
aid, a district play school, and an old pension group that Dr. Bryce named "R in December."

The endowment was established s years ago by the congregation, in men of their minister and former Moderator, Very Rev. Peter Bryce. The Rev. F. Brisbin is the present minister.

"Glad We Came"

"I can read," she grinned, "I'm on stupid old woman, but I can read!"

Leprosy had robbed her of most of joints in her feet and many of her fin



Leprosy robbed woman (right) of her fingers she learned to read at Church-operated cla Leprosarium

but these were not necessary in learnin read and the old woman at the ce Leprosarium of Angola, at Canvango, insisted she be taught. After a week perspiring toil under the training of a fe sufferer using the Laubach method (one teach one) she had successfully pleted Lesson 1 and was overjoyed.

"For her and her compatriots in camp of mercy," writes the Rev. J Ormiston, United Church missionary Angola, "there is a new door opened, door to a new world of written things. veil of darkness begins to lift. Next to primer and a few familiar fables come stories of Jesus in simple form. Many meet Him for the first time in this way. coupled with the marvel of reading c for some the even greater marvel of be ing. This is what we are working for re and every now and then a toothy old wo makes us glad we came."

Anglican to Bible Society

The **Rev. W. Gilmour Beattie,** min of St. Peter's Anglican Church at Ea Passage, N.S., has been appointed Di Secretary of The British and Foreign Society, responsible for the Northern On District of the Upper Canada Bible So

Toronto Expands

Two new congregations have been stituted in Toronto East Presbytery w the last two weeks, bringing to 16 the n ber of new churches started within the three and a half years under the Tor Home Missions Council's church exte committee.

The Forest Grove United Church

ter the Oriole-York Mills Church was fficially launched. Both congregations are eeting in schools.

eenleyside in Toronto

Toronto-born, Canadian educated, Dr. ugh L. Keenleyside, presently Director-eneral of Technical Assistance Administration, United Nations, will address the International Affairs Section during the annual meeting of the Board of Evangelism and Social Service on "Technical Assistance as a Means to Peace."

Dr. Keenleyside

Dean Liston Pope of Yale Divinity School will be the speaker at the board dinner on February 26th, his subject New Perspective for Christian Action." he following morning he will lead a dis-ussion on some of the issues raised in the ldress.

Other speakers include Dr. Herbert annam, Director of the Canadian Fed-ation of Agriculture, the Rev. Swithun owers, Director of St. Patrick's College, ttawa, and the Rev. R. M. Bennett, the anadian Council of Churches.

mericans Invade Toronto

Two buses carrying 60 young people and eir seven leaders from First Community hurch, Columbus, Ohio, arrived at the ors of **High Park United Church,** Toronto, 3 a.m. on a Saturday morning, five hours te. Their hosts, the Young People of the urch, with the exception of nine and e two ministers, had gone home to bed. he visitors, known as Youth Productions, cided to stay on and rehearse their play. n cocoa and doughnuts they worked until a.m. and then found billets, breakfast and d.

Noon found all at the church for lunch d rehearsal of the presentation to be given at evening, "To Touch a Star." Featuring ntomime, ballet and rhythm choir it is e story of a young girl hoping to find eaning in life and establish an intimate lationship with God. A party in the mnasium finished off the day.

The 110 young people from the two urches met for an early Sunday morning rvice before the visitors left for home.

arty for Presbyterians

A congregational party with guests and ends followed by a Watch Night Service s held in **Sharon-St. John United Church,** ellarton, N.S., to mark the New Year. It d as a highlight the presentation of a ver tray as a mark of friendship for the v. W. M. Fraser and Mrs. Fraser, who re leaving First Presbyterian Church, after years, for Glace Bay. The United Church erk of Session, Earle MacLean, made the esentation, while the minister, the Rev. C. Boothroyd, and the Rev. A. T. Mac-nald, New Glasgow, expressed their appre-tion of the guests of honour and regret their departure.

omen Raise Millions

The 1,800,000 Methodist women in the S. gave $8,743,000, an increase of 00,000 over 1957, the largest single source General Mission Board revenue, it was orted at a recent Buck Hill Falls meet-

(Over)

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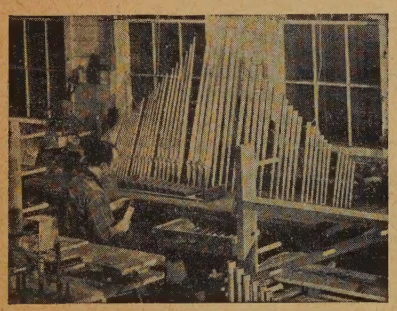

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ing. $27,084,000 was spent for home and overseas missions last year by this denomination, an increase of $1,875,000 over the previous year. $14,000,000 was spent for work in 44 countries overseas and over $9,000,000 in the U.S., Hawaii and Puerto Rico.

Norway Loses Church Leader

Death came suddenly to the 74-year-old church leader of Norway, Bishop Eivind Berggrav, foe of Quisling, and former Primate of the State Lutheran Church. He was teacher, pastor and prison chaplain before becoming bishop of Haalogaland, from which post in 1937 he was elevated to the Bishopric of Oslo and Primacy of the Church. In two years Norway was plunged into war and he led the Church in an uncompromising stand on Christian principles.

Bishop Berggrav successfully defied Minister President Quisling. Resigning his post, he was imprisoned for three years, but made friends with his guards and once a week, disguised by a pair of spectacles and a black beard, went unchallenged past them and drove by motorcycle to the place where the underground church held meetings, quite near the Gestapo headquarters. There, through a coded information system which covered the entire country, the Bishop directed the activities of the Church after the great majority of its more than 800 State-supported ministers had resigned at one stroke to set the Church free. He was Primate for three years after the country was freed.

Dr. Berggrav was a vice-president of the World Council of Churches from its inception until 1954, and that year, at Evanston, made a brilliant address on unity. He was a favourite with American churchmen because of his good humour and informality.

Missionaries Come Home

The **Rev. John Lougheed and Mrs. Lougheed, Reg.N.,** arrived in Canada early this month to re-enter the pastorate, following a five-year term as missionaries in Indore, India. While en route home they received the news of the death of Mr. Lougheed's mother, **Kathleen,** wife of the Rev. A. W. Lougheed, at Trenton, Ont., on Jan. 16th.

Pioneer in French Work

The **Rev. Abraham Gouin,** one of the pioneers in French Protestant work and former minister of the French St. Paul's United Church at Namur, Que., died recently, aged 74. Born in Hull, educated at Pte. aux Trembles, he spent five years in colporteur work in the Maritimes before serving St. Marc's Church, Ottawa, as lay supply. He was ordained by General Council and served at Namur until 1953, when he retired. . . His whole ministry spent in Manitoba, the **Rev. George Morrison** died in the active work on January 7th. He was ordained in 1937 and served Eriksdale, The Pas, Boissevain and Riverview, Winnipeg. . .

August B. Doyle, wife of the late Dr. Manson Doyle, former Associate Secretary of the Board of Christian Education, died at Toronto on January 9th. . . At Toronto also, on January 12th **Ida M.,** wife of the late Rev. Wm. Halpenny. . . At Outremont, Montreal, Que., on January 2nd, **Victoria,** wife of the late Rev. Wm. T. Smith. . . **Margaret Fraser,** wife of the late Rev. Robert Stewart, died in Windsor, Ont., on January 16th, aged 96 years.

THE POPE'S INVITATIO

(*Continued from page 7*)

the Council of Trent lasted from 154 1563!—and perhaps, in the end, its find could only be approved as tentative published for further study throughout churches. Opportunity would have to provided in such findings for the reaso statements of those who might find th selves on theological or moral grou unprepared to accept the findings of majority.

Even within such limitations, the fact that the pre-eminent need of our is a new and adequate international e would mark a possible beginning of end of the cold war and a chance a rational degree of co-existence.

One word of caution. It is wrong assume that the Roman Church is monolithic and incapable of change. It r perhaps, never recant, but it does rein pret, and the time is more than ripe f large measure of reinterpretation. ●

Publishing House Note

Easter Supplies

CHURCH and Sunday School offi should not delay longer in ma sure that all needed supplies for Ea have been ordered. Let us avoid appointment over last-minute items possible.

You may require some new Hymn b for either Church or Sunday School. may wish to present gifts to member the Communicants' class. You may to provide additional Communion v We shall be glad to assist you. Remem also that Offering Envelopes are avai for all Church groups. Lent is a sp season of thoughtfulness and steward

The Book Stew

Dates to Remember

Education Week, March 1st-7th t "Education – Everybody's Business." As ch home and school share in the educational ministers are invited to announce Education in Church bulletins, urge parents to attend house night at the school and to listen to s programmes over CJBC, and also to preac some pertinent topic such as "Religious Educ in the Schools."

The Red Cross Society marks its cent during March; the Canadian Red Cross, its anniversary.

Any church willing to pay the freig charges, can obtain, free of other costs, Thomas Reed Organ (1930) from the Re R. Bruce Scott, Lynn Lake, Manitoba. It's single manual, pedal-operated wind supp instrument.

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PULPIT VACANCIES

UBURN, Ontario—Knox United Church, vacant from January 1st, 1959. Correspondence from rested ministers re this three-point Charge will welcomed. Fine, comfortable red brick manse n oil heating and modern conveniences. Paved nway, Collegiate bus. Salary $4,000.00 including el allowances. Write to Mr. Lloyd Walden, R. 3, Blyth, Ont.

OOKSTOWN United Church, one point charge —Simcoe Presbytery. Minister retiring July 1st. e church with large Sunday School, furnished sonage, on highway, Collegiate bus. One hour 'e from Toronto. Recording Steward—Howard rson, R. R. 1, Thornton, Ontario.

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ERSEA Pastoral Charge—Leamington, Ontario, Essex Presbytery, four-point charge, will become ant July 1st, 1959. Interested ministers please te Mr. Willard Bruner, Chairman Pastoral Relas Committee, R. R. 3, Leamington, Ontario.

KOTOKS (Alta.) United Church, High River Presbytery, vacant March 1st, 1959. Furnished dern manse and complete school facilities. Interd ministers please write Mrs. Mary Bailey, otoks, Alta.

TTAWA, Ontario—Southminster United, vacant from July 1, 1959. Interested ministers please te Mr. G. A. Wagdin, Secretary, Pastoral Relas Committee, 29 Willard St., Ottawa.

IPLEY Pastoral Charge, Bruce Presbytery, will be vacant March 1st, 1959, and is desirous of iring a minister. Salary $4,200.00 including el allowances. Ministers interested write to Wm. Harris, Box 173, Ripley, Ontario. Phone -3.

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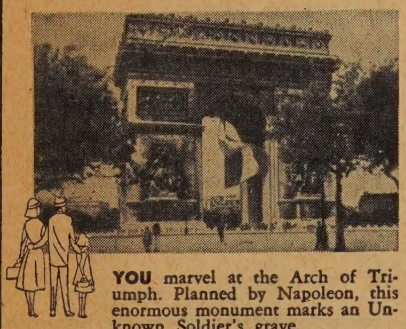

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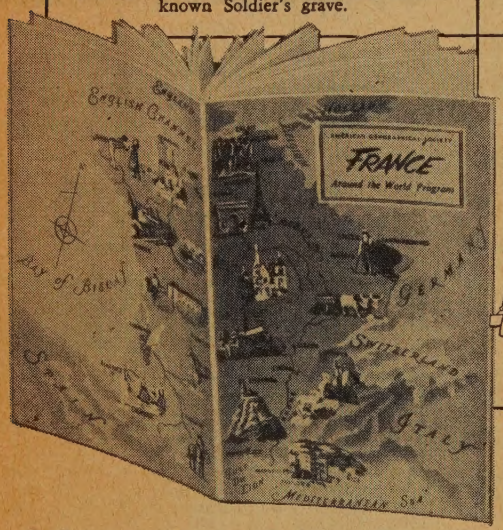

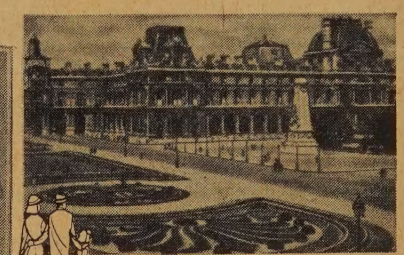

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